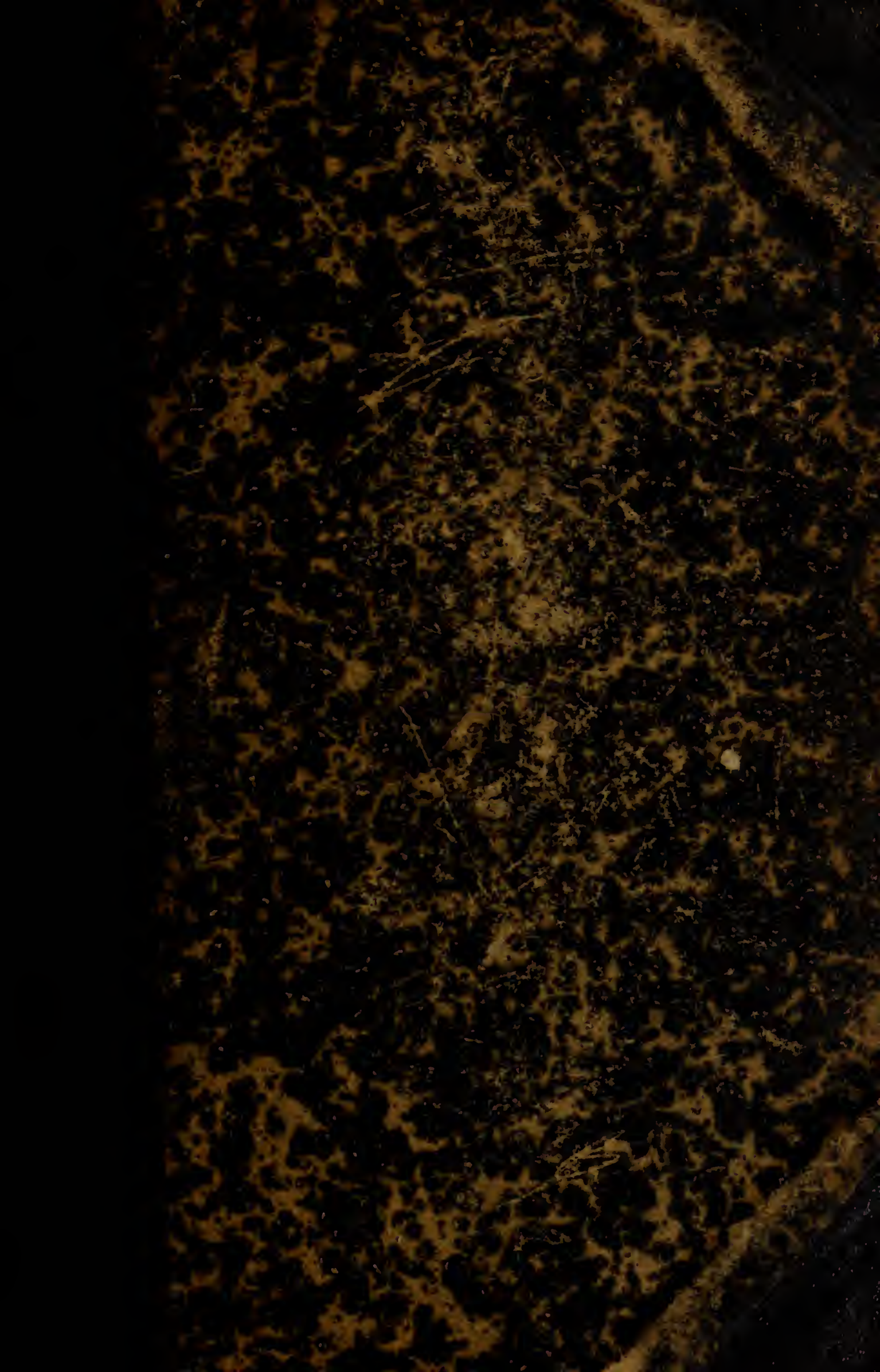

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WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS IN NORTH AND SOUTH AMERICA.

VOL. XXI.

WOODSTOCK COLLEGE

1892.

FOR CIRCULATION AMONG OURS ONLY.

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WOODSTOCK LETTERS

VOL. XXI., No. 1.

THE TERCENTENARY OF ST. ALOYSIUS.

MARYLAND–NEW YORK PROVINCE.

St. Aloysius's, *Washington, D. C.*—The great celebration in Washington on June 21, commemorative of the three hundredth anniversary of the death of St. Aloysius, was carried out in every detail according to the programme previously arranged Those who witnessed it do not hesitate to proclaim it one of the most solemn ceremonies ever witnessed in the National Capital. Long before the Angelus bells had rung out their morning prayer, throngs of people were flocking from every direction toward the one church, in this part of the world, that is dedicated to the angelic patron saint of youth. From Georgetown, from the Navy Yard, and from South Washington came the faithful, many of whom had joined in with the Catholics of St. Aloysius's parish in observing the devotions of the Six Sundays and in making the novena in preparation for the solemn feast.

At six o'clock every seat in the great church was occupied, and the first Mass of the day was celebrated. At this service women largely predominated, for it had been announced that the next Mass would be exclusively for men. About six hundred young women received holy Communion. Those who came to the first Mass not only had the pleasure of consecrating the first hour of the day to the young saint, but enjoyed the pleasure of being the first

worshippers to gaze upon the beautiful scene the church presented after it had been decorated for the great feast. The high altar, above which hangs the historic painting of the boy prince, Aloysius Gonzaga, receiving his first Communion at the hands of the great Cardinal Charles Borromeo, presented a beautiful appearance. The picture was framed in a mass of ferns and cut flowers, through which glistened a hundred tiny electric lights, giving a beautiful effect to the painting, the figures of which stood out in relief among the beautiful decorations of the altar and sanctuary. The angelic child, clad in the habit of a Spanish page, the silken mantilla hanging loosely from his shoulders, kneels upon the predella of the altar. His face is uplifted, with eyes fixed upon the Sacred Host held before him by the holy Cardinal. The attitude of the child is one of intense devotion, the hands crossed upon his breast. Behind him near the altar are mother and father; on either side Rudolph and Francis, his younger brothers, each with lighted torch. The attitude of the group is inexpressibly touching, and great care was exercised by those having the decorating of the sanctuary in charge not to hide any part of the beautiful picture, but rather to make it the central and most prominent feature of the decorations.

Still higher up, above the painting and nearly at the apex of the arch, blazed the full escutcheon of the Gonzaga family, bearing the coat-of-arms of the Marquis of Castiglione. The main shield, in silver and gold, is divided by a cross pattee, between the arms of which, in each of the four fields, is the imperial eagle. Another shield, forming the centre at the junction of the cross-bars, contains four fields, with a crowned lion to the right and left, whilst the corresponding opposite fields contain three bars in the form of what is called in heraldry "Barry of Six," on gold ground. On the inside of the ducal crown which surmounts the entire shield the word "Olympus" is written, this being the motto of the family. About the whole were draped Spanish and Papal flags, giving a beautiful coloring to the background of the sanctuary.

Great taste had been shown in the floral decorations of the main altar. The flowers were all of white, emblematic of purity, the lily being the most conspicuous, the only coloring visible being the rich green of the palms and ferns which banked each side of the altar almost to the walls of the sanctuary. Upon the gospel side was erected the scarlet canopied throne for the Cardinal, with seats beside him for the two bishops that were to be present. At the right side of the sanctuary, above the marble bust of St. Aloysius

by Benzoni of Rome, and which was brought from the Eternal City by Father Ryder, of Georgetown College, in 1851, was hung an exquisitely wrought banner, the work of Sister Clare, of Notre Dame School, and presented to the Junior Sodality. The front of the banner was of white silk and bore the crest and shield of the Gonzagas, the design being taken from a small religious card that had been sent the sister from abroad. The reverse side of the banner was of cardinal silk, in the center of which was the portrait of the saint most familiar to Catholics—that in which he is seen devoutly contemplating a crucifix in his hand. The marble bust of the youth was surrounded by a circlet of rose-lights surmounted by a cross of jets. At each side of the main altar, high up on the wall, were suspended banners in white and red immortelles, bearing the dates June 21, 1591, and June 21, 1891, respectively.

The decorations of the side altars were equally beautiful, the Sacred Heart altar being entirely in red. The statue of the Sacred Heart was encircled by the motto, "Thy Kingdom Come," in jets of gas, encircling a heart. Above this altar was hung the painting which was brought from Mexico many years ago, representing our Saviour as the Good Shepherd. The floral decorations of the Blessed Virgin's altar were in variegated colors, the designs being very beautiful. In the main part of the church the decorations were very elaborate. Over two thousand yards of white and yellow bunting were hung in graceful festoons from the high ceiling, the Roman architecture of the church permitting of very effective draping in this manner, the folds of bunting being caught up by rosettes of the same colors, and above them hung shields on which alternated the coat-of-arms and insignia of Leo XIII., Cardinal Gibbons, the Gonzagas and the Society of Jesus. At the back of the church, in front of the second gallery, were crossed the beautiful Papal flag won by the church at the orphans' fair a year ago, and a handsome silk American flag, immediately beneath which, in front of the first gallery, was hung a life-size oil painting of St. Aloysius, recently presented to the church. This picture is a copy made in Rome of the only portrait of the young prince taken from life, by Paul Veronne.

Seven o'clock was the hour for the Mass exclusively for men, and at that hour a thousand or more had arrived, and as soon as the earlier worshippers could leave they took possession of the church. This Mass in many respects was the most impressive of the morning, for it is always exceedingly edifying to see a large number of young men go to holy Communion in a body. Rev. Father Gillespie was

the celebrant, and had invited two of the young gentlemen of the Catholic Club to serve the Mass for him. It was very noticeable in all the services that it was the desire of the pastor to give the young men the places of honor. Over six hundred went up to the altar rail to receive holy Communion from the hands of Father Dolan. After the gospel Cardinal Gibbons entered the sanctuary, and coming forward to the rail spoke a few appropriate words to the young men, the first that he had spoken, he said, in public, since his recent severe illness. At the close of the Mass the Papal Benediction was given to all those who had made the recent triduum.

While the Mass for men was being celebrated upstairs an equally large congregation of women was gathered in the basement, where Mass and Communion were celebrated for them. At 9 o'clock a fourth Mass was said, and at 10 o'clock one for children.

Half-past 10 o'clock was the hour set for the procession to leave the parish-house to proceed to the church for the celebration of the solemn pontifical high Mass, but on account of the delay caused by the throngs who desired to receive Communion it was impossible to clear the church in time, consequently it was a half hour later when the doors of the house opened and the cross-bearer appeared upon the porch. First came the boys of the Junior Sodality; then followed the altar boys, acolytes, clergy, bishops and Cardinal, escorted by the Young Men's Catholic Club as a guard of honor.

The procession marched by I street to the front of the church, and entering it passed up the central aisle, the clergy, prelates and Cardinal taking their places within the sanctuary. The Cardinal wore his pontifical robe, the great *cappa magna*, and was waited upon by Rev. J. A. Walter, of St. Patrick's Church, and Rev. Cornelius Gillespie, S. J. The celebrant of the Mass was Rt. Rev. Leo Haid, O.S.B., Vicar-Apostolic of North Carolina. The altar boys and acolytes numbered thirty, and for once the large sanctuary was hardly ample to seat all within the rail. Outside the sanctuary were seated the young men and boys of the Catholic Club and Junior Sodality, and from them to the doors of the church was packed a solid mass of people, not a seat being unoccupied. Hummel's Mass was sung by an augmented choir, accompanied by organ and orchestra, under the direction of Dr. Sherman.

Right Rev. John J. Keane, Rector of the Catholic University of America, preached the sermon, which was a panegyric of the boy saint. He sketched the life of the young

prince, dwelling at length on the events pertaining to his early life and before he decided to give up the world, with all its princely allurements to him, and enter the Society of Jesus, and on through his life until his death, at the age of twenty-three, gave another saint to the Church. The bishop upheld his virtues to the imitation of the youth of to-day, and in closing poured forth a stream of eloquent pathos which moved many of his hearers to tears. It was 1 o'clock when the procession left the church, in the order of its entrance, and, returning to the pastoral residence, the Cardinal, bishops and clergy were entertained at dinner.

Hardly had the church been emptied of its great congregation when it began to fill up again for the great mass meeting of children.

For days previous parents had been bringing their children to the parish-house and having the little ones' names inscribed on specially-prepared blanks, which was the first step in the ceremony of the consecration of the children to St. Aloysius. All day Sunday this was kept up, many parents being unable to come before. The slips containing the names of the children will be bound in an immense volume and sent to Rome, where they will be placed permanently on the tomb of the boy saint in the Church of Jesus, and the knowledge that his or her name is lying there will doubtless be a safeguard to many a child when beset by temptation. Fathers and mothers came by the hundred, leading their children, but they were obliged to surrender them at the doors, for there was no room for parents within, for this was the children's part of the great feast and they must be provided for first; so the parents and friends, as many as could find standing-room in the galleries, did so, and looked down on the beautiful scene. Fifteen hundred children's voices blended in the hymn "Mother, Dear, Oh, Pray for Me," led by the choir and organ. Then all in unison repeated after Father Cowardin the words of the act of consecration, to St. Aloysius, chosen by him as their patron, model and advocate.

The hymn to St. Aloysius followed, after which Rev. James Fagan, of Philadelphia, preached a very touching and appropriate sermon to the children. Benediction of the Blessed Sacrament closed the meeting, when all joined in the "Hymn of Praise."

One of the most interesting features of the celebration was the informal reception tendered to the Cardinal in the afternoon by the young men of the Catholic Club of Gonzaga College. It was at 4.30 o'clock, while the great children's meeting was being held in the church, that his

Eminence, Bishops Haid and Keane, in company with the resident clergy of the Society of Jesus, entered the parlors of the pastoral residence, there to find a committee appointed by the club to tender an address to his Eminence. Mr. Thomas J. Murray, on behalf of the club, addressed the Cardinal as follows:

"*Our Beloved Cardinal*—In the name of the Young Men's Catholic Club of Gonzaga College, I bid you a most cordial welcome, and, in the name of all here present, welcome you, and thank you for the honor of your presence. It is with hearts full of filial love, reverence, veneration and gratitude that we, together with our friends, assemble around you on this the glorious festive day of our own dear patron, in order that we might manifest in an humble manner our affection for you, our loyalty to Holy Mother the Church and our devotion to the angelic Aloysius. We have banded together in sight of a church dedicated to our saintly patron, and with him as our model and the zealous, learned and devoted sons of St. Ignatius as our directors, we will strive to be true Catholics, better and more patriotic Americans; for if we be true imitators of his virtues and faithful observers of their admonitions we cannot fail to be true, noble and liberty-loving Americans. It is true that as yet our number is small; but we fear not, for we desire what is great and good. With the love of God, his Church and our country burning in our youthful souls, we cannot but reach the high and exalted aims for which we strive. With Catholic young men, with hopes and ambitions such as ours, we feel confident that your Eminence will be greatly interested, and as years roll on and our numbers increase we sincerely trust that the Young Men's Catholic Club of Gonzaga College will be an honor to Holy Church, an honor to the Archdiocese of Baltimore, an honor to the National Capital. Again, dear Cardinal, we bid you a hearty, thrice hearty welcome, thanking you most graciously for your presence, and at the same time, in the name of all present, I ask your blessing."

The Cardinal replied as follows: "I only wish, my dear gentlemen, that I had the strength corresponding with my desires to reply to your beautiful address on this occasion. I am now slowly convalescing from a sickness of one month's duration, and, although I was advised by my physician, by several prelates and clergymen to remain at Atlantic City, I felt it a sacred duty to make some sacrifice in honor of this festivity and to be present on this occasion, I trust that the good St. Aloysius will obtain by his prayers

the grace that I may not suffer in my health by opposing the advice of prelates and doctors by coming here.

"I fully appreciate the beautiful remarks that were made, and hope that this day will be memorable to all of us; that we will all treasure it in our hearts, and retain some moral sentiments which will be calculated to aid us in our lives and to inspire us with noble and gentle sentiments for days and years to come. We are disposed in looking at the picture of St. Aloysius to contemplate him as an amiable, meek and gentle youth; one whose heart was never disturbed by passions, one who did not walk by the ordinary ways of life; but let me assure you that the peace and tranquillity that rested on the face of St. Aloysius was the result of a strong contest against his passions, against the world, the flesh and the devil. You should bear this one fact in mind, that duty and virtue do not primarily consist of those amiabilities of disposition. Virtue, as the very name implies, is a heroic act—a series of heroic acts. The word virtue also implies violence, and we acquire virtue by doing violence to ourselves. Let us then remember that he did violence to himself. He conquered himself, and, therefore, he conquered the world, the flesh and the devil. Let me admonish you, while you are young, to obtain a full, complete and absolute victory over your passions. No man enjoys true liberty except him who stands upright and keeps his passions in subjection. That man enjoys true liberty of mind who has conquered his passions, and then he enjoys the liberty, the glorious liberty of the children of God. And what will it profit us to enjoy civil liberty if we do not enjoy that moral liberty by which we control our passions. When we enjoy that tranquillity of heart which will conquer our passions, we may rest assured that we are conquering the world, the flesh and the devil. Let me express the hope that you will continue in the Christian work of fighting for Christ, fighting for Christian principles; and although your name may not be inscribed in the annals of history as that of St. Aloysius, yet it will be inscribed in the book of God. You will be honored by Almighty God, who will see and reward you.

"What a beautiful reflection to consider that many a man, who during the last three hundred years had fought for glory and country in this world, many a man who endeavored to become glorious in fame and history, is now utterly forgotten, and many a nation and many a dynasty, which was proud and glorious three hundred years ago, has passed away, whilst the name of the modest and gentle Aloysius is honored to-day from the rising to the setting of the sun,

We draw this conclusion from this fact, that God rewards his servants even in this world.

"Remember, then, gentlemen, that you may be an honor to his church, an honor to St. Aloysius, an honor to the city of Washington and an honor to this great Archdiocese of Baltimore by imitating the example of this holy youth."

At 7.30 o'clock in the evening the church for the sixth time since early morning was crowded with worshippers. This meeting was for the reception of candidates into the League of the Sacred Heart and Junior Sodality. The effects of the flowers and other decorations, so beautiful during the day, were intensified by calcium lights, which were thrown upon them from the upper gallery. After the giving of diplomas and crosses to the candidates and promoters V. Rev. Thomas J. Campbell delivered an eloquent sermon on the life of the saint.

The Benediction which followed closed the last of the services in commemoration of the feast, and when the vast congregation rose to join in singing the grand hymn, "Holy God, We Praise Thy Name," it was with such zest and enthusiasm as to almost drown the sounds of organ and choir, for never before had St. Aloysius's Church heard such a chorus of praise within its walls.

ST. FRANCIS XAVIER'S COLLEGE, NEW YORK.—As a preparation for St. Aloysius's feast, there were two triduums in the church, one for the boys of the college, and another for the people of the parish. All the examinations were finished in time to have the distribution of prizes on the 17th of June. We had thus three free days and St. Aloysius's day intervening between the end of the year's work for the boys, and the commencement. During those three days a triduum was given to the boys, consisting of Mass and Benediction every morning, with an instruction by Fr. Denny, S. J. Owing to the inconvenience of having the general Communion for the boys on Sunday, the feast itself, they all went to Communion on Saturday, 20th. Mass was followed by Benediction, and after that all the boys, as is customary on such occasions, took breakfast at the college. At about 10.30 A. M., the boys assembled in the College Hall, and in the presence of their invited friends, gave a musical and literary entertainment in honor of St. Aloysius.

We must not omit to mention as a part of the honors that our boys tried to bestow on their patron, the Life of the Saint, written by the students of the class of rhetoric. This alone would have been enough to testify the earnest character of the honor shown the saint. The wide diffusion of

this volume makes it unnecessary to enter into details in regard to it. About 9000 copies of the book were sold. Separate copies of the beautiful picture that served as a frontispiece to the book were distributed widely.

The celebration for the congregation of the parish consisted of a triduum in the evening. An instruction was given every evening by Fr. Van Rensselaer. This was followed by Benediction of the Blessed Sacrament. On Sunday, 21st, solemn high Mass was celebrated in the presence of Archbishop Corrigan. A sermon on St. Aloysius, admirable alike for thought and style, was delivered by Fr. Thomas Hughes. At the conclusion of the Mass the congregation was invited to wait for the unveiling of the new statues of the three young saints of our Society. There had always been the statues of the saintly trio of scholastics above the altar in the west transept, but Fr. Rector wished to give an additional glory to the saints, and to leave before the people a permanent memorial of this day; for this purpose he had three new statues sculptured. The archbishop, surrounded by the clergy and altar boys unveiled them, in the presence of the large congregation, reminders, as enduring as marble can make them, of the three hundredth birthday of St. Aloysius.

We might add in connection with the above, that the boys' sodality chapel, which is the domestic chapel, is being renovated. The ceilings and walls are to be painted, and the general appearance of the chapel will be brightened.

GEORGETOWN COLLEGE.—The exercises of the triduum preceding the tercentenary of St. Aloysius consisted of a sermon, the singing by the students' choir of specially prepared music, and solemn Benediction of the most Blessed Sacrament. The opening sermon on Thursday, June 18th, was delivered by the Rev. Francis A. Smith, late Rector of Loyola College. The Very Rev. P. A. Dinahan, O. P., Prior of the Dominican Convent and pastor of St. Dominic's Church, Washington, D. C., preached on the second night. The Right Rev. John J. Keane, D. D., Rector of the Catholic University, gave the closing sermon in place of his Eminence the Cardinal, whose illness compelled him to cancel his engagement. On the feast itself Gounod's Mass, Des Orphéonistes, was sung by a select choir from the city. All of the students received holy Communion at the Mass. More than two-thirds of them had prepared themselves for the feast by making the Six Sundays in honor of St. Aloysius. *A propos* of this devotion it is fitting to mention here an act which doubtless is recorded in the Book of

Life. Returning home at midnight from a distant ball game, tired and hungry after a wearisome ride of six hours on the cars, the boys would not break their fast nor quench their thirst because they were making the Six Sundays and wished to receive holy Communion the next morning.

Boston College.—The feast of St. Aloysius was celebrated here with solemn high Mass at which Dr. Welch, from the cathedral, delivered an exhaustive panegyric of the saint. At 8 in the evening we had an old time *Academia* consisting of music and literary morsels in English and Latin. Besides a male chorus of thirty robust voices, there was a boys' and men's choir one hundred strong. The Boston College Hall with a seating capacity of about 1600 was packed. The celebration, both morning and evening, marks a red letter day in the annals of Boston College.

Loyola College, *Baltimore*.—The grand altar at St. Ignatius's was a mass of flowers and lights on Sunday last, in honor of St. Aloysius. At a side altar there was an image of the saint surrounded by lilies.

At 7 A. M. the children received their first Communion in the church. At the same time Mass and Communion for the Men's League was held in the basement. At 10.45 solemn high Mass was sung. The sermon was preached by Very Rev. T. J. Campbell, of New York, on "The Patron in Paradise." He drew a striking comparison between Joseph, the son of Jacob, and Aloysius, the son of Gonzaga. This was the more effective, as the centuries and changes rolling between the two, with differences of clime and nationality, made the parallel at once dramatic and difficult. A significant declaration of Father Campbell toward the close of his sermon was of special import. He stated that, in spite of the immense progress of the faith in this country, no child of the Church had, in this republic, been crowned with sanctity. Holy men and women had existed here and still exist, but not yet had the formal consecration of sanctity been made for any one of them. He was inclined to believe that in the near future, perhaps, this would be changed; that circumstances would arise fruitful of sanctity, and that the United States would have its own glorious servant of God, worthy to be named with St. Aloysius. In the afternoon the children were consecrated to St. Aloysius and the distribution of prizes took place.

At the evening service Rev. Dr. P. L. Chapelle, of Washington, preached on "The Patron of Pupils." He gave a thoughtful account of the saint's life, death, canonization

and miracles, pertinently exemplifying how Aloysius could aid in the inspiration of the intellect as well as of the souls of his clients.

THE CELEBRATION IN THE CALIFORNIA MISSION.

St. Ignatius Church.—No where, perhaps, was the tercentenary of our dear brother saint celebrated with more pomp and solemnity than in the church of our Holy Father St. Ignatius in the beautiful city of St. Francis by the Golden Gate. It really seemed as if the Father exulting in the well-merited honors of his Son providentially delayed the unveiling of his newly decorated temple in order to add unlooked for lustre to the festivities attendant on the tercentenary celebration. However that may be, the blending of the two celebrations was extremely happy. Leaving a fuller description of St. Ignatius Church for another article, only so much shall be said of it as may be necessary for our present purpose.

For upwards of twelve months the sacred edifice had been in the hands of two highly gifted Italian decorators, Messrs. Moretti and Trezzini of San Francisco, and the marvellous work they executed is a tribute to their genius and taste. Few even of those who had been fortunate enough to watch from behind the canvas, the daily progress of the work, formed any adequate idea of the grandeur and magnificence mingled with exquisite delicacy and grace which opened on their admiring gaze on the removing of the veils which had mysteriously hidden, ceiling, walls and pillars for so many months.

All Saturday afternoon and far into the night the fourteen or fifteen confessionals were besieged with pious souls anxious to gain the plenary indulgence graciously accorded by his Holiness Leo XIII., for the morrow's feast.

Sunday, June 21st, was a glorious California day, which added not a little to the joyfulness of the occasion. The Masses from 5 o'clock were attended by vast throngs, hundreds and hundreds of whom received in honor of St. Aloysius the Eucharistic God. To say these good souls were delighted with the scene which met their eyes would be saying little; they were utterly dazzled by the multitudinous beauties which surrounded them on all sides. Over and above the substantial decorations everything was added which could lend in any way to the becoming celebration of the feast. Numberless candelabra had been ordered expressly for the occasion from Paris, thousands of St. Joseph's lilies adorned the altars, calling eloquently to mind the

virtues of our angelic brother. The event of the day was, however, the solemn pontifical Mass which Archbishop Riordan kindly offered to celebrate in honor of St. Aloysius. The earlier Masses had been crowded, but the throng that assembled to assist at the last Mass was a consoling and inspiring sight. Every seat in the vast edifice was occupied; the aisles were crowded to the door, and the overflow, hundreds in number, stood or knelt on the stone steps and on the sidewalk. Fully five thousand, perhaps more, were within the church. At half-past ten the solemn pontifical Mass began. The rich gold vestments worn by the archbishop, the assistant priest and the two deacons of honor and the deacon and sub-deacon of the Mass had arrived but a few days before from France. The Mass was Mozart's twelfth, with full orchestral accompaniment, and a chorus of sixty voices. As the bright sunlight broke softened through the magnificent stained-glass windows and brought out the delicate art tints of the fresco-work on wall and ceiling and fell in glory on the sanctuary boys in their bright crimson cassocks and lace surplices, on the assistant clergy in chasuble, on the ministers at the altar in their rich golden vestments, the sanctuary all the while ablaze with lights, the sight was one never to be forgotten. Many felt from the combined effect of the church's beauty, of the grand music and the imposing ritual that the veil had been lifted and a faint glimpse vouchsafed of the glory reserved for them in a better world.

Rt. Rev. James Healy of Portland, Maine, who had preached on the opening of St. Ignatius Church in 1880, accepted the invitation to preach at its reopening and his sermon was touchingly eloquent. Taking for his text the words of St. Matthew's Gospel xii. 28, etc., where our Lord enunciates to the Scribe the first great commandment, he applied it to St. Aloysius Gonzaga. For more than an hour he held the congregation in rapt attention as he recited the glories of St. Aloysius and showed the lesson his holy life inculcated, not alone on souls consecrated to God, not alone on youth, but on people of all ages, of all states and conditions of life. The good bishop's heart was in his subject and his native eloquence aided him in giving expression to his feelings of love and veneration for our saintly brother. At the conclusion of Mass the archbishop bestowed pontifical Benediction on the vast congregation, which then slowly dispersed lingering in prayer around the different altars, but especially around that which outshines all the others in beauty, the altar of the dear saint whose feast they had joined in celebrating. All the afternoon people flocked to

the church from all parts of the city, so that it would be hardly too much to say that fully twenty thousand people entered the church during the day. The floor of St. Aloysius's altar was covered with letters to the dear saint in heaven begging of him special favors for his fervent clients. The sight of hundreds of boys and girls, youths and maidens praying earnestly before St. Aloysius's shrine, was a proof of the winning grace and lovable character of this sweet patron of youth.

Beautiful as the church was during the day, its grandeur was increased in the evening when four hundred gas jets and thousands of candles brought out into greater relief the delicate frescos on the wall, showing many of the details lost in the obscurer light of the morning. Every inch of gold on the ceiling gleamed and glistened, the altars, especially that of St. Aloysius, were glorious with lamps and tapers. When the archbishop and his assistants with the long train of acolyths appeared in the sanctuary and began solemn pontifical Vespers in true Roman style the people of San Francisco were treated with a ceremonial the like of which had never been seen in their city. The way in which the services were conducted would have done honor to Rome's best *Magister Ceremoniarum*, for they were under the direction of one of the most skilled rubricists in the country. Rev. F. Sasia preached an excellent sermon in the evening, taking as his text: "O how beautiful is the chaste generation with glory; for the memory thereof is immortal, for it is known with God and with men." He happily alluded to the twofold celebration and drew thence many salutary lessons for the spiritual welfare of all present. At the conclusion of the sermon the archbishop gave solemn Benediction and the day's festivities came to an end. One of the features of the Vespers was the singing of the Antiphons and several of the Psalms in parts by the scholastics without help of organ. The music was arranged chiefly in Palestrina style by Father A. Coltelli whose musical abilities are well known to old Woodstockians. The archbishop and the people were delighted with this true ecclesiastical music, so admirably fitted for raising the souls of its hearers to God. When the services were over it was next to impossible to get the people to leave the church, so ravished were they with its beauty. It had been primarily intended to have a solemn triduum preparatory to the feast, but as the state of the church would not allow it, the triduum followed the feast. Every evening the church was crowded with devout clients of St. Aloysius to listen to Father Henry Woods tell with all the affection of

a brother and the warmth of a devout client, the glories of our dear brother and patron St. Aloysius. Each evening there was solemn Benediction, Bishop Healy closing the festivities with pontifical Benediction on Wednesday evening.

No special mention is here made of our college celebration which will take place in the autumn as our pupils are in vacation during June and July. A full description of St. Ignatius Church will be found elsewhere.

San Jose.—The Garden City of California was not behind hand in honoring St. Aloysius. Father Joseph Riordan conducted a very successful triduum to a crowded audience in our parish church of St. Joseph which had been beautifully decorated for the occasion. Those who had the good fortune of hearing Fr. Riordan's earnest sermons were grateful to him for the moral lessons they so greatly yet forcibly impressed. At 8 o'clock Mass on the feast, the Blessed Sacrament was administered to 100 first Communicants composed of the girls of Notre Dame Convent and the boys of St. Joseph's School. The act of consecration to the Sacred Heart of Jesus and the Immaculate Heart of Mary under the patronage of St. Aloysius was consoling in the extreme. Solemn high Mass, with the music of Mercadante's Grand, was celebrated at half-past ten, but the event of the day was the grand procession of the afternoon. At 3 o'clock ranks were formed at the corner of Market and San Antonio Sts., and marched through the principal thoroughfare to St. Joseph's Church. All San Jose turned out to see the most novel celebration it had been treated with since the days when it was a Pueblo of happy Indians in charge of the good Padres of St. Francis. Would to God such public professions of faith and loyal attachment to Holy Mother Church were more frequent all over the country. What blessings would they not win for our truly generous youths.

Then Rev. J. B. McNally, pastor of the Immaculate Conception, Oakland, a devoted friend of Ours, delivered a most eloquent panegyric of St. Aloysius, taking for his text the very appropriate words of the Psalmist: "I will go unto the altar of God, to God who rejoiceth my youth." After solemn Benediction the vast congregation retired to their homes, consoled, strengthened in their faith, and enriched, we may well believe, with many a precious grace, the reward of St. Aloysius for their zeal in honoring him.

SANTA CLARA.—The following account of the celebration is taken from the article of Mr. George O'Connell, in the September number of the *Pilgrim of our Lady of Martyrs:*

At Santa Clara, California, the tercentenary of St. Aloysius was celebrated with the most genuine enthusiasm. For the six Sundays preceding the festival, a little sermon was preached every Sunday at the children's Mass on some special virtue of the young Prince of Gonzaga, and in the sodalities and the Sunday-schools the same virtues were constantly held up for praise and imitation. Before the feast itself, every child was presented with a copy of the *Messenger* "Life of St. Aloysius." On the 21st of June, all the children who had received their first Communion approached the Holy Table in a body, while for a large number it was the first time that they enjoyed this ineffable privilege. The panegyric of the saint was preached at the solemn high Mass. The afternoon was given up to the grand procession and the public act of consecration. The procession formed in front of the convent of our Lady of Angels, and, in spite of the monster parade in San Jose, at least three hundred children were in line and two thousand persons gathered in the streets. Many visitors drove in a long distance from the country. With their usual courtesy, the town authorities had the route of the procession well sprinkled and lent us the services of three constables. The procession was headed by a beautiful banner of our Lady, after which marched the young ladies and children of the convent, all of whom were clad in white, with long lace veils and crowns of white flowers. These were followed by the boys of St. Joseph's School, the two boys' sodalities, the gentlemen's sodality, the girl choristers and the choir-boys. Then came Schubert's famous band of sixteen men, playing a number of stirring hymns specially adapted. Chiefest of these was "Form your Ranks."

About six hymns were sung as the procession moved along. The St. Berchmans' Sanctuary Society, in cassock and surplice, succeeded the band, and were followed by some eight stalwart young men bearing the statue of the saint. Each sodality and society was preceded by its appropriate banner. After winding through several streets of the town and down around the college square, the procession turned in past the venerable Mission Cross and entered the church, which was already thronged, chiefly by non-Catholics. All the children then knelt and devoutly recited after Father Raggio, the formula of consecration to St. Aloysius. Father Raggio then made a short and inspiring ad-

dress, and the services closed with Benediction of the Blessed Sacrament. The names of all the children participating have been enrolled on the *Lists* prepared by the *Messenger*, and we are much pleased to think of their reposing so soon near the relics of our glorious young patron. May the Sacred Heart teach our children to appreciate daily more deeply the great significance of this public consecration!

THE CELEBRATION IN ECUADOR.

St. Aloysius's feast in Quito.—No words can describe the magnificent celebration of the tercentenary of St. Aloysius held in Quito, capital of Ecuador. The preparatory triduum consisted of a solemn high Mass with numerous Communions on each day, and Benediction and a panegyric of the saint in the evening. On the feast itself, at the early Mass there was again a general Communion of our college boys, of the seminarians, and gentlemen of the city. At 10 o'clock the solemn high Mass was celebrated, at which the chapter of canons from the cathedral, the seminarians and college students, and a large concourse of people from the highest ranks of society were present. At night, the city was illuminated throughout, and with such splendor that rarely has such a magnificent sight been witnessed in Quito, even on national holidays. While on our own terrace of the National College of St. Gabriel, we displayed many colored fire-works, the military band played before the church door its choicest music. Nothing, however, was more beautiful and more impressive than the procession in the afternoon, when the statue of St. Aloysius was borne in triumph on a richly decorated car by the small college boys. Even the president of this Catholic republic, gravely and modestly accompanied by his ministers of state, enhanced by his presence the solemnity. All the streets through which the procession was to pass were adorned with triumphal arches and all the houses, doors and windows with crowns, wreaths and garlands. The ceremonies concluded with the famous hymn to St. Aloysius, composed by Mr. Martinez, one of our philophers, already a master in music; it was sung by a chosen choir of 700 boys to the accompaniment of brass instruments. In a word these feasts were magnificent, and our Society ought to be forever grateful to the people of Quito whose enthusiasm for religious celebrations, devotion to St. Aloysius, and love for the Society of Jesus surpassed on this occasion all our expectations.

Another evident proof of this very high esteem towards

our Society was the public literary exhibitions held in honor of St. Aloysius by the members of the Ecuadorian Academy, and of the Athenæum of Quito, on the 5th of last July. The noble president of the nation, Excelentisimo Señor Don Antonio Flores kindly offered for that purpose the large halls of the government palace, and gave orders to his own attendants and to the artillery soldiers to make all necessary preparations for the occasion. The display of decorations was superb: on an artistic column, tastefully adorned with roses and lilies, stood the statue of St. Aloysius, above which hung a canopy formed of garlands and crowns of flowers. At 7 o'clock P. M. the halls were filled with ladies and gentlemen, and the flower of Quitonian youth, his serene Highness, Señor Flores, presiding. From our Society were invited Father Caceres, Superior of the Mission, Father Coréa, Vicar Apostolic of Napo, besides Father Proaño and Father Vargas, both members of the academy.

The musical part of the entertainment was under the direction of the best artists in the city; the selection of the music was choice, the execution perfect. The highest praise is due to four compositions, delivered on the occasion by our most learned men; first, an eloquent discourse on the influence of Christianity on the education of young people, by Dr. Julius Castro, president of the Supreme Court of Justice and director of the Ecuadorian Academy; then came an ode to the heroes of the Catholic Church, among whom St. Aloysius shines with singular splendor, by Mr. John Leo Mera, president of the Athenæum; thirdly, another poem entitled "To the Angel of Youth," a homage of the Quitonian young men to St. Aloysius, read by Mr. Quintilian Sanchez, and finally, in the name of the directors' committee, a learned speech, delivered by Mr. Charles M. León, on the glories and triumphs of the cross, in which the Society of Jesus, her heroes and her saints, received the highest encomiums. After this, Fr. Proaño read a graceful sonnet entitled, "Two Angels." Finally, Fr. Caceres mounted the tribune to thank the Quitonian Society for such expressions of love and esteem towards us. With his wonderful knowledge of history, he recalled the bonds of friendship which, from the sixteenth century, had ever united the sons of St. Ignatius to the youth and people of Ecuador, and showed most eloquently how all these public manifestations would be for the present Jesuits, as well as for their successors, an incitement in their life of sacrifice and self-abnegation.

This academical meeting was closed by a grave but deep

feeling speech of the president himself, Señor Flores. In a few words he expressed his own sympathy with the Society of Jesus, with the Roman Pontiff, with the Catholic Church and the true religion, and thanked Almighty God for having called him to serve in past times and now to rule a people so devout and Catholic.

We do not know another instance of such a perfect union and harmony between the civil government and the religious authorities, and we most willingly publish the present account as being worthy of all praise in our country.

ST. IGNATIUS CHURCH, SAN FRANCISCO.

The church of our holy Founder in San Francisco, erected eleven years ago by Father Varsi, and described in the LETTERS for 1880, Vol. ix., p. 181, has always been considered as one of the noblest church edifices in the country. Recently however, the interior has undergone such a wonderful transformation that it would hardly be recognized. Bishop Healy, in the exordium of his sermon at the reopening, expressed as follows his sentiment of admiration: "When the Queen of the South came to see the riches and splendor of king Solomon and to hear the words of his wisdom, she found that all so much exceeded her expectations that she was obliged to say, 'The half has not been told.' When, your Grace, I look on this wondrous temple, grand and spacious as it was before, now made by the generosity of one among this flock so beautiful, so worthy of the eyes of men, so worthy—if I may dare to say it—of the worship of God I am amazed to think of the invitation of the kind fathers to open my mouth on this occasion." Beautiful indeed it is, in some senses unique. A Belgian art critic, who has visited almost all the prominent churches in Europe and America, says that in America, St. Ignatius Church has no superior and is fully equal to many of those most admired in the world. The beautifying of the church has been rendered possible by the generosity of a San Francisco lady, who wishes it to be a memorial of her late lamented husband, Captain Andrew Welch of our city. The contracts were let for $50,000, half of which was for the stained-glass windows ordered from Munich, the rest for the frescoing of the church. As the decorations advanced, however, expenses increased so that in the end the whole amount ex-

pended reached at least $75,000, nearly all of which, if not all, was defrayed by this good lady. She has thus by her generosity placed us all under a heavy debt of gratitude.

The following account, with a few omissions, is taken from a local paper :—

"What a transformation in St. Ignatius Church! Rich vari-colored stained-glass windows depicting silently yet eloquently the events in the lives of our Lord and his Blessed Mother, grand oil paintings from Rome, and the bare walls and ceiling changed by the artist's brush into pictures of sacred events that breathe forth in their grace and merit a beautiful sermon from the holy Scripture, and the whole interior, altars, pews, confessionals—all renovated and beautified. The ceiling, which was formerly white, has been painted in rich brown tints and covered with ornamental figures in stucco work in blue and gold. The general design of the ornamentation is a circle with radiants, Greek border, acanthus leaves and scallop shells. The walls are frescoed in softer tints of buff and blue with lettering, scroll work, etc., in gold. Messrs. Morelti and Trezzini gave to the frescoing what is known technically as art tints, on account of the stained-glass windows which were to be the principal adornment of the church. Mr. Morelti, whose forte is basso-relievo work, makes his angels stand out like statues and renders his perspective domes behind the high altar and the two side altars of the Blessed Virgin and St. Joseph most natural and illusive. As the church is built in the basilica style, besides its nave 70 feet high and 74 feet wide, it has two side aisles with a width of 24 feet and a height of about 45 feet, above which are two very lightsome chapels. In the ceiling of these aisles, the panels between the arches are alternately magnificent specimens of stucco work in the style of the main ceiling, and exquisite oil paintings, the work of a famous Mexican artist, the companion of Garibaldi, the celebrated artist, in many of his most elaborate decorations in this country. Such subjects are treated as the instruments of the Passion, the symbols of the Mass, the emblems of the papacy, the Triumph of the Cross, etc.

The grandest change in the interior is that produced by a number of magnificent stained-glass windows placed in the windows of the side chapels along the whole length of the church. Most of these windows are twenty feet by five or six; some, as those in the organ-loft, higher and broader. As the windows of the side chapel receive only borrowed light from the windows of the chapel next the street and from sky-lights they are of very thin glass; those, however, in the organ-loft facing Hayes St., are of the ordi-

nary thick glass. These windows are from the studio of Mayer and Co., Munich, Bavaria. So beautiful are these windows that even in Munich, the cradle of art, they were placed on exhibition for sometime before being sent to this country, and the art critics were unanimous in their commendation of the work. Eight of these windows on the epistle side represent consecutive events in the life of our Blessed Redeemer, namely, the Nativity, the Finding in the Temple, the Baptism, the Last Supper, the Agony in the Garden, the Crucifixion, the Resurrection and the Ascension. On the gospel side the windows picture the chief scenes in the life of our Blessed Mother, the Immaculate Conception, the Nativity, the Presentation, the Espousals, the Annunciation, the Visitation, the Purification and the Assumption. All of these are taken from the great masters of both the Italian and the Spanish schools. The panels between the windows have been freshly painted by hand, with a profusion of ornaments, and bear appropriate legends in Latin. In the organ-loft are four large windows depicting the events in the life of St. Ignatius. The figures on the windows are of heroic size and are conceived and executed with grace and skill. The first represents the saint in the grotto of Manresa, writing the Spiritual Exercises at the dictation of the Blessed Virgin, who is looking down on him with an expression of love. The second represent the saint and his companions taking their first vows in the crypt of Montmartre; the third is the apparition of our Lord to St. Ignatius at La Storta; the fourth, the saint offering the constitutions of the Society to Pope Paul III., for approval. The list of new windows includes also three rose-windows on each side of the entrance door, and four windows, two on each side of the sanctuary, representing angels in adoration.

The massive columns of the church have been painted to imitate variegated marble and cleverly has the work been done. Over the columns in the cornices or frieze, are medallions painted in oil of the founders of the Religious Orders. They were painted in Rome and are excellent. They are arranged according to the date of the foundation of the Order. Commencing on the epistle side of the church near the door the arrangement is as follows: St. Anthony, St. Basil, St. Augustine, St. Benedict, St. Scholastica, St. Romuald, St. Gualbert, St. Bruno, St. Norbert, St. Bernard, SS. John of Matha and Felix of Valois, St. Dominic, St. Francis of Assisi, St. Clare, St. Peter Nolasco, St. Juliana Falconieri, St. Bridget, St. Frances of Rome, St. Francis of Paul, St. Jerome Emiliani, St. Angela Merici, St. Cajetan of Thiene, St. John of God, St. Teresa, St. Philip

Neri, St. Francis Caracciolo, St. Camillus de Lellis, St. Jane Frances de Chantal, St. Vincent de Paul, St. Paul of the Cross, St. Alphonsus Liguori.

Along the walls over the confessionals are a number of large oil paintings the work chiefly of Gagliardi, father and son. They portray scenes in the lives of the saints and martyrs of the Jesuit Order. Many of these were painted for the occasion. Commencing again on the epistle side, the pictures are arranged in the following order: the martyrdom of SS. Paul, James and John; St. Ignatius receiving St. Francis Borgia into the Order; St. John Francis Regis, St. Francis Hieronymo, St. Peter Claver, St. John Berchmans, St. Stanislas Kostka, St. Alphonsus Rodriguez, a real masterpiece of the elder Gagliardi, the martyrdom of Blessed John De Britto, the martyrdom of Blessed Andrew Bobola by the Cossacks, a most touching picture, the martyrdom of Blessed Ignatius Azevedo and his companions, Blessed Charles Spinola, Blessed Edmund Campion and his companions. These paintings, all real works of art, are uniform in size and set in rich gilt frames.

The organ has been furnished with additional pipes in "wings" on each side and has been entirely repainted, regilded, and adorned with urns, lutes, and a huge centre ball surmounted by a gilded cross. A magnificent pulpit designed by Morelti of antique oak, elaborately carved, was unfortunately not ready for the reopening of the church. The furniture in the body of the church has been renovated and painted to correspond with the general tone of the decorations. The sanctuary has been covered with a red velvet carpet, with designs corresponding to the ceiling. The main altar and arch were not materially disturbed, but several of the side altars have been beautified and redecorated. The artists bestowed special pains on the chapels, or side altars, of the Blessed Virgin and St. Joseph. These two altars, as readers of the WOODSTOCK LETTERS of 1880 may remember, are of varied marbles designed and put together in Rome, then taken apart and sent to this city. In the former there are forty-five varieties of marble, in the latter thirty-four. In three recesses on the gospel-side aisles are respectively an altar of the Sacred Heart in carved wood richly gilt with a new gilt railing in front of it, a marble altar of St. Francis Xavier having under the altar in a beautiful shrine the body of St. Placidus, Martyr, a snow white marble altar of St. Aloysius Gonzaga. All these side altars were gifts of benefactors; that of St. Aloysius was the offering of the youths of San Francisco to their patron. Beautiful as they were before, they have been made doubly

beautiful by the generosity of good Mrs. Welch, who surrounded St. Francis Xavier's altar with a magnificent carved railing of precious wood, and that of St. Aloysius with one of burnished brass with silvered lilies in the style of Louis XIV., and the Renaissance. Besides all these, in each of these small chapels there are specimens of basso-relievo work of a very superb kind.

Inside the altar rail are two massive fluted Corinthian columns supporting an arch that spans the nave and cuts it off from the sanctuary. Over the high altar is another arch similarly supported. In front of these arches are heroic figures of the four Evangelists, fifteen feet high.

Within the sanctuary two ornamental tribunes have been erected in keeping with the architecture of the church, for the accommodation of the community. The spaces in the side walls over these tribunes are ornamented in imitation of stucco work in the style of the Renaissance. On these side walls are two large medallions, representing on the gospel side St. Peter, and on the epistle side St. Paul.

This description however gives but a very imperfect idea of the real beauty of St. Ignatius Church. One feature of the decoration strikes everyone, that in spite of the richness and variety of the ornamentation there is no gaudiness. Everything is in keeping, each ornament helps the other. The really exquisite taste manifest in the entire ornamentation of the church is as much owing to the taste of Father Varsi, under whose direction the artists executed their work, as to that of the artists themselves. The account very truthfully concludes: "Only by a personal inspection can one rightly appreciate the wonderful transformation wrought in the interior of St. Ignatius Church."

PHILIPPINE ISLANDS.

(*Extract from a letter of Mr. Sigismund Masferrer.*) [1]

TORTOSA, SPAIN, NOV. 30, 1891.

DEAR BROTHER IN CHRIST,

P. C.

Since my return to Spain from the mission of the Philippine Islands, I have not forgotten my promise of a letter descriptive of that part of the Society's field of labor, and being now settled down in *El Colegio del Jesus*, I purpose to fulfil my promise.

The mission of the Philippines, which, before the suppression of the Society, formed a separate province and embraced almost the whole archipelago, includes in our day only Mindanao, Basilan, and Joló. It has an observatory and two educational establishments, namely, the Municipial Athenaeum and the Normal School, all in Manilla, the capital city. The Athenaeum, which is subsidized by the Town Council, is empowered to confer the degrees of Bachelor of Arts, Master of Accounts, and Graduate in Surveying. For obtaining the first of these degrees, candidates are required to complete successfully the following six years' course: In addition to Spanish, Latin and Greek, first year, geography; second year, universal history; third year, history of Spain and the Philippines, French; fourth year, rhetoric, poetry, arithmetic and algebra; fifth year, philosophy, natural history, geometry and trigonometry; sixth year, philosophy, physics, chemistry, and higher mathematics. For the degree of Master of Accounts, an examination in English is required. Music, drawing, etc., can be taken by boarders only. The students, who are Spaniards, Indians and Mestizos, number 300, of whom more than two-thirds are boarders. In our Normal School, where the teachers for the whole Archipelago are trained, there are some 300 Indians and Mestizos, about 170 being boarders.

Near this institution is situated the official meteorological observatory, which enjoys a very great reputation especially

[1] Mr. Masferrer was professor of physics and chemistry in the *Ateno Municipal* of Manilla, from which place he was recalled to Spain on account of continued ill health.

in the matter of announcing the coming of the terrible cyclones which are wont to be so frequent from June to December. Their coming is often prognosticated two or three days before, and the news is at once cabled to Hong Kong and Japan, as they almost always move in that direction. The observatory consists of three departments, magnetic, meteorological and seismic, and astronomical, each with its director subordinate to the director general, all being members of the Society.

With regard to Mindanao, let me say that it is one of the largest islands of the Archipelago, and peopled by innumerable tribes which, however, betray their descent from the same stock, namely, the Malay. The island is most fertile and rejoices in a luxuriant and varied vegetation, which, considering the few wants of the natives, accounts for their innate indolence and sloth.

The natives, who dwell by preference along the seashore or the banks of the rivers or in the mountain fastnesses, are steeped in the grossest ignorance. They recognize a multitude of gods, or *diutas*, as coarse and material as their stupid worshippers.

To effect their conversion, we have divided the island into five districts, each under a local superior who is dependent on the superior general of the mission. In each district there are several residences of missioners who divide their time between the Catholic natives and their heathen countrymen.

Although these savages are cruel and bloodthirsty and continually at war, they treat the missioner with great respect and veneration, because, as they declare, he is unmarried and, although so much their superior, is always kind towards them. Many are converted every year, but it costs them much to leave entirely their gross superstitions. They are of such an idle and inconstant disposition that sometimes their longing for the onions and flesh-pots of Egypt (which for them is a wild, free life in the mountains) prompts them to abandon in a body the "reduction" to which they had been brought at the cost of such labor and hardship. Imagine the consternation of the missioner when, on his regular round, he finds the little village silent and abandoned. There is but one course to pursue, viz., he must wander through the woods in quest of his truant children and induce them to return to their homes. But, in spite of their fickleness, the Faith is making headway, and it now reigns victorious in many native villages. The most formidable enemy of the Christian name is Mohammedanism, which for centuries has been the creed of the inhabitants of

some of the most delightful parts of Mindanao and Joló. Last September, the captain general brought to a successful close a very vigorous and effective campaign against these followers of the Prophet, whom he undertook to punish for their predatory inroads into the territory of the Catholic natives. Nevertheless, until Spain expels them, we shall gain little. For my part, I think that the only remedy is to drive them from Mindanao and Joló, or to decapitate them. They are remarkable for their cruelty, of which they give frequent proofs by their treatment of the Christian Indians whom they capture. Some of them make a vow to kill Christians; they make a sudden entry into a village and strike down as many as they can, till they themselves are put to death. These fanatics call themselves the "oath-bound" and fancy that to die with their hands red with innocent Christian blood is to pass without fail from earth to paradise.

In Tamontaca, there are two establishments where the children whom we buy of the Moors are educated. When they are of marriageable age, each couple receives some land, household goods, and whatever is necessary to give them a start in life.

I say nothing of the habits of the savages and Moors, except that they are extremely sensual and voluptuous, not to speak of the influence of the climate, which is very warm. Clothing they hardly know and use less. "Why wear it," they ask, "if the weather is warm?"

Throughout the Archipelago, Ours enjoy a very high reputation, and their labors in the islands committed to their care are blessed with precious and abundant fruits. The fact is that the fathers of the old Society established their fame upon such a solid basis of sanctity that, after so long an absence, their memory is still fresh, not merely in the islands to which we have returned, but even in those which have not been visited by a Jesuit since the suppression. So great is the confidence which the natives feel in Ours that they frequently undertake a journey of three or four days for the sake of confessing to a Jesuit in Manilla, although their own pastors are religious of various Orders. Not merely the natives but even the Spaniards find themselves bound to respect the Society. The reason is, I think, because the Jesuits in the Philippines are the Jesuits of Spain, the habit and manner of living and, in a word, everything being the same. Not so with other Orders, for all have admitted certain innovations and modifications, as, for example, some have laid aside the black habit worn in Spain and have adopted white in the islands.

Finally, from what I myself have seen, I can affirm that, to my mind, the Society in those distant isles is like a fair and fragrant lily growing in a mud-puddle.

The freemasons are, of course, straining every nerve to demoralize the people; the Chinese, too, are very numerous and are a perfect pest. But, with the blessing of God and the fostering care of our dear Lady, I trust that our brethren will continue in the future, as in the past, to accomplish much, very much, for the greater glory of God.

Infimus in Xto. servus.
SIGISMUND MASFERRER.

ALASKA.

(*A Few Words from Father Judge.*)

ST. MICHAEL'S, ALASKA,
August 2, 1891.

REVEREND AND DEAR FATHER,
P. C.

Since writing my last, I have learned from Brother John, that the only seeds he wishes you to send next year are the following: royal dwarf peas, early York cabbage, early short carrots, rutabega (a good quantity), turnips, seed for early rose potatoes. I would also like to have some wheat, oats, barley and rye, to try what we can do in that line.

Brother Power and I took the steamer up with the first load and got back safely some days ago; we will leave again to-morrow with the rest of our goods. We take it in turn, about six hours each. I play captain and second engineer, and the brother is first engineer and first mate. We save more than $1200 freight charges this year by having our own steamer, besides the great convenience.

The Government Survey party which we met at the mission and brought down with us were all highly pleased with the school. One of them, a Mr. Davis, whose father is a congressman, and also editor of a paper in Arkansas, I believe, took great interest in all he saw. I showed him in black and white from our bills what the school cost us, and told him how little the government allowed us. I am sure he will do what he can to get a larger appropriation.

The sisters reached the mission safely; I left them all

in good spirits. Fr. Ragaru returned to Nulato before I left, and Fr. Robaut will come to Kozyrevsky to take his vows on the 15th of August, and we shall take him back immediately after, when we go up with their supplies. On our last trip we towed FF. Treca and Barnum, and Brother Cunningham to the southern mouth of the Yukon, and left them to sail the rest of the way to their place.

I forgot to tell Fr. Superior when I wrote that it is useless to bring any eyeglasses here except gold and silver. I had three or four pairs of white metal, which I thought would stand, but they all broke before Christmas; my gold one is all I have left. I hoped to get time on this trip to write some letters, but it has taken all my time to fix up accounts, etc. with the Company. I want to start back to-morrow, if possible. So those who do not hear from me, must know it is not for want of good will that I do not write, but because I am too busy. Kind regards to Rev. Fr. Superior and all, and best wishes for yourself.

Remember me sometimes in your holy Sacrifices and prayers.

Yours truly in Xt.
WM. H. JUDGE.

FATHER GRIVEL'S JOURNEY TO RUSSIA IN 1803.

A Letter from Mr. Cooreman to the Editor.

INNSBRUCK, December 25, 1891.

REV. AND DEAR FATHER,
P. C.

In one of your kind letters you told me that the readers of the WOODSTOCK LETTERS would be much interested in reading an account of "Fr. Fidelis Grivel's Journey to Russia." In consequence I send you the following particulars which I found in a biography of Fr. Jacobs, written in 1871 by Fr. John Nepomucene Stoeger, who knew Fr. Jacobs for nearly 50 years. By the way, this Fr. Jacobs is the author of the *Exercitia Spiritualia*, which were printed at Woodstock in 1876. As far as I know, these details cannot be found anywhere else and they are valuable as throwing some light on Chapter xviii., of Fr. Varin's life, by Fr. Achille Guidée, S. J. This author says that Fr. Rozaven

had gone from London to Rome to learn exactly Paccanari's mind about the union of his Society with the Jesuits in Russia and that whilst he was there the Fathers of Kensington House, in London, wrote to Fr. Gruber, the General, to ask for admission into the Society of Jesus. As a matter of fact, they took a much more decided step. The Fathers of Kensington House were afraid that Pére Rozaven would not find himself strong enough to overthrow Paccanari's designs. Therefore, after long deliberation, they made up their mind to send one of their own body straight from London to St. Petersburg, to enter into communication with Father General. The object of his mission was to ascertain whether Fr. Gruber was disposed to admit into the Society of Jesus the Fathers of the Faith, who had ever kept this object in view.

Fr. Grivel was elected as their representative on this important occasion. The numerous affairs of the community and of the boarding school connected with it prevented their giving him another priest as travelling companion. A young Belgian named Jacobs who had just begun his noviceship was appointed to go with Fr. Grivel. This resolution was taken on the feast of St. Ignatius, 1803. No time was lost in carrying out the plan, for on the following day the two travellers set out on their journey. They took a boat at Harwich, and after four days of good sailing landed at Göteborg, the capital of the province called Göta Rike, in Sweden. This town, which possesses a good harbor, is situated at the entrance of the Kattegat.

They had the good fortune of meeting there an Italian merchant, who was able to give them information about the way of pursuing their journey. In 1803, the means of communication were not very abundant in Sweden. Fr. Grivel was advised to buy a light open carriage and to use post horses. This was done. At every stage, it was necessary to send a messenger ahead, in order to get a fresh horse ready for the carriage. This precaution was rendered necessary by the harvest season which kept everybody very busy and would have made it rather difficult to find a horse in readiness. After these preliminaries, the journey was begun, but scarcely had our travellers left Götenborg, when lo! the driver comes down from his box and begins muttering something in Swedish, of which Fr. Grivel did not understand a single syllable. Then the driver shows the road, gives the reins to Fr. Grivel and goes away. What was to be done? A Frenchman, remarks Fr. Stoeger, is never at his wits' end. Fr. Grivel says two "Our Fathers" with his companion, and placing himself under the protection of St.

Anthony of Padua and of the souls in purgatory, takes the bridle and allows the horse to proceed along the highroad which it knew so well. The first stage was reached in due time. Here and at each of the following stages, the same incidents, as those just related, occurred, until at last, after three days' driving, Stockholm was reached, without any other guide than Divine Providence and the sure instinct of the post horses. Even there, the two travellers did not tarry very long. Fr. Grivel had the happiness of saying Mass and was glad to grant the petition of the residing missionary who asked him to present his carriage to the poor Catholic congregation. On the third day, they sailed to Cronstadt, whence they easily reached St. Petersburg, on August 16, 1803.

Very Rev. Father General, who lived in the Russian capital, received the two strangers with great cordiality. He listened with attention to the request which Fr. Grivel had to make in the name of the London Fathers of the Faith. His Paternity answered that it was quite impossible to receive them *in globo*, adding that he was ready to admit into the Society of Jesus individual Fathers of the Faith. They had nevertheless to be examined first, and if judged fit, they would be received into the novitiate of the Jesuits.

Fr. Grivel communicated this decision of the General to his fellow-religious, who nearly all joined the Society of Jesus and several of whom occupied, later on, high positions in various provinces. Fr. Grivel made up his mind not to go back to England, and he, together with his companion, asked for admission into the Society in Russia. They were examined by four fathers, according to our Institute, and the result being favorable, Father General sent them to our college of Polock. This was not the ordinary place where the noviceship was made; Dunaburg, in Livonia, having been appointed long before for that purpose. At this time, there lived at Polock an Italian Jesuit, Padre Ricca, who was a member of the Society of Jesus before its suppression in Italy. He had taken refuge with the Russian Jesuits, before their suppression was officially promulgated, and now he was appointed novice master for the first two members of the Society of the Fathers of the Faith, after their entrance into the Society of Jesus. And so began the Jesuit life of Fr. Grivel, who was, I think, thirty years later the first master of novices after the erection of Maryland as a province.[1] Nothing more is said about Fr.

[1] A sketch of Father Grivel will be found in the LETTERS, Vol. x. p. 245. He was master of novices from 1831–1834 at Whitemarsh, and died at Georgetown, where he was spiritual father, in 1842.—Editor W. L.

Grivel in the biography of Fr. Jacobs.

Hoping, Rev. dear Father, that this narrative will not be altogether lacking in interest for some of your readers, I commend myself to your kind prayers.

Devotedly yours *in Christo*..

JOSEPH COOREMAN.

THE LEPERS OF MANGALORE.

A Letter from Father A. Müller to the Editor.

ST. JOSEPH'S LEPER ASYLUM,
MANGALORE, NOV. 6, 1891.

REV. AND DEAR FATHER,
P. C.

Sometime ago I saw, in the WOODSTOCK LETTERS, a note about my Leper Asylum, and within brackets it was said, "Father Müller belongs to our province." This proves to me that I am not entirely forgotten, and gives me hope that some of my old fellow-scholastics, now grave fathers, of Fordham, Montreal and Woodstock, might feel inclined to come to my assistance if only they knew of my wants. I therefore send you by the present mail a number of newspaper extracts about my asylum and especially my last appeal to the public for aid. This appeal was approved of by the bishop and the superior of the mission and published in twenty-six English papers in India and four in England.

Now the way in which my old friends might help me would be to have this appeal published in a somewhat changed form in the most prominent Catholic and Protestant papers of the United States. A large amount of money comes every year from America to India for the Protestant missions, and I am sure, were my work, which is at the same time truly philanthropic and Christian, only known to the American public, abundant alms would come in to help me to carry out my plans. Let it be known to the American public that I receive and actually have in the asylum lepers of all kinds and creeds. In my appeal to the papers I ask only for money to purchase the land and build the leper houses. But it is evident that the work can never be carried on as it ought and prove a complete success unless I get the aid of the sisters. But for this, large funds are required, which are entirely wanting.

In conclusion, I recommend myself and my work, which indeed is a great one to the prayers of all those interested in the conversion of the heathen. There are some 600,000 lepers in India and about 600 in our district, Canara, nine-tenths of whom are heathens. So far no one has died in our asylum without the grace of baptism.

With best compliments to all my old friends, I remain, dear Father,

Yours truly *in Christo.*

AUG. MÜLLER.

We subjoin Father Müller's Appeal, and also his Report of the Leper Asylum, published last February :—

FATHER MÜLLER'S APPEAL.

St. Joseph's Leper Asylum, Mangalore, S.C.

The English papers have from time to time made kindly reference to the Leper Asylum under my care, and I may conclude that most of your readers are therefore acquainted with its existence and aim. Since my taking over the medical charge of the institution in June, 1890, the number of lepers who have applied for admission has been at all times in excess of the accommodations. In the early part of this year I erected another house which was immediately filled, and the number of inmates in the asylum has now reached forty-one. The frequent applications for admission, the crowded state of the present three houses, and the generally unsatisfactory condition of the surroundings, (permitting neither of proper supervision nor necessary segregation) have determined me to change the locality and build an asylum upon a neighboring hill. The plans I have drawn out for this will merely consist of several plain buildings surrounded by a wall, and in them, I have attended solely to the sanitary questions without striving for any unnecessary architectural display. For the erection of these buildings I now appeal to the generosity of your readers, to those to whom the hopeless and helpless condition of the leper is ever crying, to those who know of my work and its results. Since the issue of my report last February the enquiries concerning the success of the Mattei treatment of leprosy have been frequent, and widespread. The visitors to the asylum, amongst whom have been many officials, have without exception testified to the undoubted amelioration in the health of the inmates, whilst urging upon me the necessity of securing another and healthier site. With regard to this latter question I may state that the present leper sheds ad-

join the public road, on the opposite side of which is the Hindoo burning-ground, whilst the other side of the asylum borders on a large cemetry. The position is low and unhealthy, and being so open to the road, I am unable to exercise the necessary control over the lepers and their friends, who occasionally introduce toddy, arrack etc., into the asylum, thus counteracting the effects of the medicine administered. The distance of the asylum from my dispensary renders *constant* supervision on my part impossible, and though I have engaged lately at added expense an experienced hospital assistant, the thorough carrying out of the treatment requires my daily personal attendance. For this purpose I am on the point of moving my dispensary to a site, bordering on that selected for the asylum, with the permission of his lordship, the bishop, and I shall commence the erection of the leper houses and wall immmediately that my funds in hand permit of it. It is not much that I ask for: the cost of land, erection of houses and a high boundary wall, it is estimated, will amount to Rs 10,000; of this I have in hand Rs 3000, partly from the profits of the Poor Dispensary, and partly raised by private subscription. Of the latter, Rs 100 have been contributed by Sir Frederick and Lady Roberts, 72 have been collected by Mrs. Major King of Thow, Rs 165 by Lady Hudson and Miss Vansittart of Mussoorie, whilst the main body of the subscription is due to the initiative of Mr. E. B. Palmer of Mangalore, who has made an appeal in the town, which has been generously responded to by all classes of the community, Christians, Hindoos, Mahomedans. It must, however, be evident to all that if I am to carry out my intentions, I must appeal to a larger public than that of Mangalore for help in the initial expenses. I have already trespassed too much upon your columns and will only add that the smallest donation, even of a few annas in stamps, will be gratefully acknowledged by,

Your obedient servant,
AUG. MÜLLER, S. J.

REPORT OF ST. JOSEPH'S LEPER ASYLUM, MANGALORE, SOUTH CANARA, INDIA.

In 1883 a small cart pulled by one bullock stopped at the door of the Jeppoo Seminary. Its inmate was a poor leper woman. As the Municipality had not as yet made provision for lepers and as it was known that we received destitute pagans, two persons of good caste had brought us their mother as they had no place in which to keep her apart

from the rest of the family at home. We too had no accomodation, for as her disease was already far advanced we could not lodge her with the other persons in our asylum. We told them to wait a few days till we had built a little hut for her, and thus began our leper asylum. Little by little our numbers increased as other lepers begged for admission, and in 1886 we received a letter from Mr. S. F. Brito communicating to us the intention of the Town Council to contribute 300 Rupees a year, or Rs. 2–8–0 per month for any number of lepers not exceeding ten. This sum was paid for some months, but in June, 1886, the grant was reduced to Rs. 150 per year, or Rs. 1–4–0 for each of the ten lepers, and though the number of lepers has largely increased the Municipality still continues to contribute only the insignificant sum of Rs. 150 a year. There are now 33 lepers in the asylum, men, women and children, and every stage of the disease is represented amongst them. Some are disfigured only by swelling of the body—the ears, face, hands and feet especially—whilst others have lost these members and instead of fingers and toes have only stumps left. Some are marked all over with large ominous spots showing that the disease has set in, whilst others are covered with ghastly wounds or large tubercules, which upon bursting emit blood and offensive matter. Moved by their pitiful state, I at last made up my mind to try whether the world famed Mattei medicines would not be able to alleviate their sufferings, for I hardly dared to hope for a cure. I began the treatment with the Mattei specifics on the 26th of June last, and the following pages give the result attained during six months.

Then follows a list of twenty-one patients, ten men and eleven women, who were benefited by the treatment. Fr. Müller then continues:

All the above lepers were only admitted into the asylum after they had furnished us with a certificate from the civil surgeon or his assistant that they were true lepers.

In further confirmation of the wonderful effects of the Mattei medicines I may add that up to the 26th of June, 1890, 12 of the lepers admitted into the asylum had died; but since that date there has not been a single death although at least four of them were in a dying state when they came under the Mattei treatment. At present I have under treatment lepers from Mangalore and its vicinity only, and of the poorer class, all of whom are treated, fed, lodged

and clothed gratis. Persons from other districts have applied for gratuitous admission, but I have been obliged to refuse them for want of accomodation and for want of funds. Several well-to-do people have likewise asked me for permission to come to Mangalore and have offered to pay as much as from 30 to 50 Rupees per month. I have been compelled to refuse them as I was neither able to rent a suitable house in consequence of the fear of infection entertained by proprietors, nor could I build one myself for want of funds. From out-patients the reports vary. Some state that they have much improved, others that they are nearly cured, and others that they have not improved in the least. Is the latter due to a false diagnosis, or, as many admit in their letters, to inconstancy in following the treatment? It is hard to tell. One thing is certain that, generally speaking, the treatment may be followed as well at home as here. But the fact is that they generally do not do so. The treatment, especially in the beginning, is rather tedious, and though the good results in many cases show themselves at once, nevertheless in others they are slow in appearing and patients consequently give up the treatment. In the asylum, on the contrary, they are encouraged by those cured or nearly cured who tell them, "Oh! it was the same with me in the beginning, but now I am all right and glad that I kept on." Besides, but too frequently, a slight disorder makes them imagine that the medicine does them harm, and as they have no one near to undeceive them, the patients give up the treatment.

From the above it is evident that the great obstacle we have to contend with is want of funds. Hitherto the asylum has been kept up by private subscriptions, by help from his Lordship the Bishop of Mangalore and the profits made by the sale of the Electro-Homœpathic Medicines. But the money thus obtained is hardly sufficient to provide for the 33 lepers already in the asylum. Of improvements and new buildings there can be no question, but nevertheless some improvements are absolutely necessary in order to succeed in the good work in hand. First, in order to admit new patients new houses should be built, as those we have are already insufficient to lodge conveniently, the 33 lepers now in the asylum. Secondly, the children of lepers not actually or only slightly attacked should be kept separated from their parents. Thirdly, the lepers nearly cured should be lodged in a separate house and not be allowed to lodge and mix with new arrivals full of the leper virus. Fourthly, a separate house should be erected for Hindoos; for unless they are separated and allowed to follow their caste rules, I

do not think that we shall ever be able to get many of them, especially of the better class, to come to the Asylum.

I am glad to hear that Mr. E. B. Palmer, Agent of the Bank of Madras, has called upon the inhabitants of the station to come to the help of the poor lepers, and there are good hopes that his appeal will be generously responded to by all persons without distinction of caste or creed. It is also hoped that this good example will induce the Municipal Councillors to aid the asylum by a handsome yearly donation. The number of lepers in South Canara is estimated at 300, but my private observations lead me to believe that there are at least three times this number; as only those of the poorer classes and those badly disfigured by the disease are known to the public. But it is especially this latter class that is most dangerous to society, as by their open wounds and on account of the advanced stage of the disease they are more apt to spread the infection. Now it is my firm conviction, based upon facts that in the greater number of cases the Mattei medicines are able to effect a cure. By timely segregation, therefore, the disease in its most hideous shape and in its most dangerous form might be stamped out; and it would be therefore greatly to the general good of the public if both municipal and government funds were applied to so noble an object.

AUG. MÜLLER, S. J.

Mangalore, 5th February, 1891.

THE SOCIETY IN CHILI, URUGUAY, AND THE ARGENTINE REPUBLIC.

A Letter from Father Gasset to the Editor.

BUENOS AYRES, Nov. 6, 1891.

REV. AND DEAR FATHER,

P. C.

Although my stock of knowledge is too limited to give full information concerning our missions, I hope the few particulars, which I am able to forward at your request, will be of interest to your readers.

The first return of our fathers to these South American Republics after the general suppression of the Society was in the year 1836. It was shortly after the barbarous *Deguëllo de Madrid* in which several members of our Society

as so many victims of an irreligious revolution, were butchered in the capital of the Spanish monarchy. This outrage is to be imputed to the government, for the inaction and even connivance of the public authorities with regard to the guilty behavior of the mob which perpetrated the crime were evident.

Fathers Coris, Berdugo, Majeste and a few others, fleeing from the danger of imminent death, set out for South America. When they had reached these shores, they were welcomed with every mark of kindness by the people and authorities at Montevideo, the capital of Uruguay, and at Buenos Ayres, the chief city of the Argentine Republic.

Very soon by indefatigable zeal, bright talents, and remarkable tact they gave evidence that the new Jesuits were worthy children of those old apostles who in former times had fertilized this soil with the sweat of their brow and even their hearts' very blood. For six years they continually devoted themselves to this work of zeal without any notable obstacle or difficulty. But, when Emmanuel Rosas, President of the Argentine Republic, began in 1842, to rule his people with excessive severity, to restrain the liberty of his subjects, and to transform himself from a governor into a tyrant, Ours, too, had their share in the oppression.

As Rosas, in his all grasping ambition, wanted to mingle even in sacred things, our fathers opposed so illegitimate a claim, and, as a consequence, they fell from the high degree of esteem in which they had been held and incurred the hatred of him who was now proving himself to be a despot. Fortunately, though not without running many a risk, they got out of his reach, seeking a refuge, some in Uruguay and others in Brazil. The outraged people could not endure for a long time so much oppression, and Rosas was soon obliged to flee and find safety abroad. He left the republic in the hands of the victorious Urquizu. On this change of government, Ours were allowed to return, and from that time up to the present they have suffered no new expulsion.

ARGENTINE REPUBLIC.

Residence of Cordoba.— As to the houses in our possession at present in the Argentine Republic, you know them already from our catalogue. The residence of Cordoba is the oldest of all in the mission except the colleges we have in Chili. The community occupies there the very same house which was built by our fathers of the old Society, though not without suffering some inconvenience arising from its being contiguous to the university which is

under the direction of the government. Still, this house may be called one of the old and dear memories, for everything there reminds one of the Society's former glories. The same church is still under our control; the love and esteem of the citizens towards us have never decreased from their primitive warmth; they are always desirous of knowing us better and they long for our guidance. Besides the great work in the ministry at home, missions are frequently given in the neighboring country places. The fruit, for the most part, is beyond our expectation and it is due to these heavenly visitations that faith is kept alive in this province and that confession is still practised by men, a cause of no little surprise in these lamentable days.

Since 1883, the novitiate, for the opening of which some Spaniards came from Europe, has been located at Cordoba. A few novices, it is true, have entered from the neighboring republics, but the supply is so small that in order to keep it up, it is necessary to secure from Spain, every year, some new recruits. I do not think the number of novices at any time ever exceeded twenty. The air we breathe here seems to possess the property of drying up and exhausting the inspirations of Heaven. Does the same thing happen in North America? If it be so, we might call it an American distemper. But be it as it may, though few in number, the young men who come from that novitiate render great assistance in the colleges, the keeping up of which, on account of the want of teachers, is a difficult task. The city of Cordoba numbers 66,000 inhabitants. In older times it assumed the imperious name of "the American Rome."

College of Santa Fe.—This city, which is the capital of the province, has 14,000 souls. Ours came to it in the year 1862. Almost at the very beginning they opened a boarding college, which formerly accommodated 120 students, but at present, owing to the erection of a new building, there is ample room for 200. During the first ten years, the bishops of Parana used to send us the young men who intended to follow the ecclesiastical career. This college has produced men of learning, and among them the present bishop of Montevideo. Many of its pupils have become model parish priests and by degrees have replaced those of foreign birth who did not enjoy the confidence of their bishops. At one time the college had to remain closed for two years on account of the unjust and cruel persecution of the minister of worship; but the governor of the province was so persevering in his petitions that finally the minister permitted Ours to reopen their classes. All the succeeding

governors have been favorable to the Society and openly acknowledge the good results obtained by the college.

Since 1865 a few German fathers have been scattered here and there among the colonies. In all they number five priests, with two or more brothers to serve them. The bishop is quite well pleased with them, and, thanks be to God, the number of fervent Catholic towns is becoming very numerous.

Residence of Mendoza.—Some of Ours were here giving a mission, when the awful earthquake of 1861 occurred, which destroyed almost the entire city. Among the victims was Fr. Firnes. After that time the inhabitants begged the superiors to establish a residence in Mendoza. A lady, noted for greater zeal than wealth, put up a building suitable for community life, and, in 1879, four fathers and a few brothers came to dwell in it. This residence is very convenient for those who pass over into the republic of Chili. On all sides of us there is an unusually large field for the glory of God. How much could this province improve, were superiors able to send the much needed laborers! It is true, we do some good, but we are far from accomplishing all that we long to do.

College and Seminary of Buenos Ayres.—We have a college in this capital attended by 400 students, boarders, half-boarders and day-scholars. It was opened in the year 1868 and has met with very serious obstacles; but owing to the irreproachable reputation which our early fathers left behind them, there are many who prove themselves our best friends and stout defenders; so much so that the building of the first college was due to these well disposed persons and to the wealthy families of this city. The college had been in existence seven years, when some wicked men together with the freemasons determined to destroy it. The press, opposed to all that has the semblance of good, gathered a host of wicked co-laborers and instilled into their minds that the Jesuits' design was to recover their old possessions, that the Jesuits desired to make themselves masters of the land, and that the archbishop was on the point of restoring to the Jesuits the old church of St. Ignatius. It is needless to say that this attack on the part of the press immediately poisoned the minds of the already ill disposed populace. In fact these calumnies alarmed them to such an extent that they decided at once to destroy the college by fire. They carried out their plans, and on account of the government's negligence in performing its duty, their wicked desires were accomplished. If none of our fathers or brothers perished in the conflagration, it was due to the

kind providence of God and to the never failing protection of Saint Joseph. Some, however, were seriously and severely wounded and the sufferings of others were equal to the agonies of the dying. But amidst all these troubles and misfortunes, friends were found who stretched forth a helping hand towards us and who protected us from the insults and attacks of the infuriated rabble. Our cabinet of physics was destroyed, the library was spoiled and deprived of a great many valuable books and it was only through special protection from Heaven that the new church was saved from fire. So barbarous an act of violence could not but excite comment, and many of those persons who had shown indifference towards us, henceforth declared themselves the friends and protectors of the Society.

Our superiors were about to leave the city, but at the entreaties of persons of high standing who pledged themselves to rebuild the college, they yielded to their desire and remained. The diligence with which that promise was carried out is well attested by the fact, that in the same year, 1875, the course of studies was resumed and the class-work has been going on successfully ever since. Some additions have been gradually built, and to-day we can say that the college is completed. The accommodations surpass by far those of the old one, and the arrangement of the private apartments as well as of the classrooms is much more satisfactory. Those who had seen the old college and who at present behold the new one, cannot but exclaim in wonder, *oh felix culpa!* But still our troubles and annoyances have not yet altogether ceased. The National College has for several years been waging a bitter war against us; notwithstanding this, the families of the students and even the very professors of that college have testified to the efficiency and superior preparation that our pupils show in the annual examinations, which are held at the National College.

The seminary, although in a distinct and separate building, has been for the last eight or ten years under the charge of our fathers. At present there are, I believe, sixty seminarians and the archbishop is very well pleased with us. Among the clergy, there are some priests who are favorable to us, but there are also some others who would prefer to see us at a good distance. These men desire that the seminary should be conducted according to modern principles, but Rev. F. Superior remarked that if the seminary is not to be conducted and guided according to the decrees of the Council of Trent, he prefers to abandon it. As long as the present archbishop lives, there is no immediate danger of any change being made.

So many labors on the part of the Society in order to support these two houses are not yielding the results hoped for. However, the clergy in general have greatly improved and many of our students by their edifying example are bringing fame and honor to the Society.

Among the many educational institutions which our fathers of the old Society founded in this republic for the training of youth, only two are now in our control, viz., the college of Santa Fe and part of the house of Cordoba. Our former college of Buenos Ayres now bears the name of National College: it is here that our students meet to pass their annual examinations. The old college still retains some signs of its former grandeur. How painful is the reflection that the servants have become the masters!

OLD MISSIONS OF PARAGUAY.

As regards our famous Paraguay Reductions, nothing remains to remind us of their former existence. That part which belonged to the Argentine Republic is called to-day by the name of *Territories of the Missions*. These once flourishing missions have been laid waste, and the republic profits little or nothing from these extensive lands. It can truly be said that they have been turned into a den of wild beasts. Nor is that part which belonged to Paraguay in better circumstances. Entrance into it has been forbidden. The only father that I know of, for whom an exception was ever made is R. F. Pares. In the year 1853, President Lopez, who had been a pupil of his, allowed this servant of God the privilege of entering the city of Asuncion, but the visit was of no consequence, as nothing could be obtained from the president. Paraguay was ruined on account of the war with the Argentine Republic and Brazil. It contains now few inhabitants, as nearly all the men perished in a gallant struggle to check the progress of the allied forces. The actual president wishes to have an interview with our superior in the city of Asuncion, and it is generally believed that he is very well disposed towards the Society. Rev. F. Superior is undecided as to the course which he will take, as he fears very much that if he goes to Asuncion, he will be asked to reopen the college, and, owing to the scarcity of subjects, he will not be able to grant their request. We are all ready to labor among these people as they recall to our minds the toils and hardships of our brethren who, as the apostles of the Society, sacrificed themselves for their salvation.

Territories.—The territories of the Argentine Republic are nine. Their dimensions are as follow: Formosa 115,000 sq. kilometers; Chaeo 125,000 kil.; Missiones 54,000 kil.; Pampa 144,000 kil.; Neuguen 109,000 kil.; Rionegro 200,000 kil.; Chubut 247,000 kil.; Santa Cruz 276,000 kil.; Cierra del Fuego 20,000 kil. The three territories in the northern part of the republic have no missionaries; those which are in the south are under the charge of the Salesian Fathers, with a bishop of their Congregation. These territories are sparsely inhabited and the distance from town to town is very great. The good Salesian Fathers work zealously. President Mitre once offered these missions to Ours, but Rev. F. Superior, though desirous of accepting them, made certain conditions to which the president could not or rather would not agree. Our Superior feared, with reason, that after we had civilized the Indians, *liberal* governors would be sent there to choke the good seed planted by the sweat and labors of our missionaries. Consequently, no one of our Society has ever gone there.

REPUBLIC OF URUGUAY.

In the year 1873, our fathers opened a house in the capital of this republic, Montevideo. Archbishop Vera and many persons who greatly esteem the Society earnestly endeavored to build a college and a seminary. At present, the seminarians and college students meet in the same halls and attend the same classes. The number of students up to this date has been 300.

Montevideo, as well as the other cities, has been more or less injured by liberalism; emigration, too, has overrun and upset everything, and the inclination of the natives, which is bent upon embracing modern freedom, renders our labors almost entirely fruitless. However, here and there, not a few persons receive the sacraments frequently. Moreover, defenders of sound principles are not wanting. Most of the priests in Uruguay were trained by the Jesuits and are very edifying.

REPUBLIC OF CHILI.

In Chili the Society has one college, at Santiago, the capital of the republic, and two residences, one in Valparaiso, the other at Concepcion.

The college, which is the oldest in the mission, is attended by 400 or 500 scholars. Here were educated men who

afterwards distinguished themselves in every profession and who have done much to enhance the glory of the Society in this part of the world. The clergy are content with their own work and have no preference for the Society; all the bishops, however, are known to rely on Ours.

During the last civil war (1891) our fathers entertained fears of a persecution, which had Balmaceda's party come off successful in the struggle, would have been realized. On the other hand, I do not foresee any good issue to come from the triumph of the opposite party, for, though the Catholics conduct themselves in a manner worthy of their name, still the republic is filled with liberalism and nourishes principles of disorder, so that it is impossible for religious people to live in peace.

The German fathers, who have been for a long time in Portoman, are performing great labors in that colony and are in high esteem there. Fr. Superior says they are most edifying, patient, and industrious, so that when he makes his annual visitation, he has always to relieve their poverty.

I must bring my letter to a close. I think I have answered your questions, though briefly. To give you a fuller account would require more time than I can devote at present. You will, no doubt, discover a good many deficiencies even in the few things I have narrated, but you know how to supply what is wanting.

I forgot to say a few words about the studies of our scholastics in this country. In former days almost all the Jesuits who came to this mission were priests; their studies, of course, were finished. Still if it happened that any part of the usual studies had not been completed, it was made up as best it could. In 1870, a class of theology for the long course was begun in the college of Buenos Ayres. Of the seven scholastics who entered the class, all except one, made the complete course of four years. This class existed for seven years; then superiors ordered that all who were to make the long course of theology should go to Europe, and the short course theologians should remain here in the seminary.

Not long ago, a lady gave our fathers a villa situated a short distance from Montevideo, where the classes of literature (rhetoric and poetry) and short course of theology are now taught. If this house can be continued, it will prove a great service to the mission, for there our young men will renew their studies after their novitiate and there too, those who come from Spain before finishing their studies will be enabled to complete them.

If you wish for more particulars, I will cheerfully furnish them to please you. Recommending myself to your prayers, I remain in our Lord,

Your servant and brother,

JOSEPH GASSET.

VILLA MANRESA, QUEBEC.—A NEW HOUSE FOR RETREATS.[1]

Ever since the Society of Jesus returned to Quebec in 1849, our fathers have always considered, as worthy of their care and zeal, the work of giving the Spiritual Exercises, especially to men both lay and cleric. They have given themselves to this fruitful ministry as much as circumstances permitted. Thus, to cite but one example, during the scholastic year 1884–85, fifteen gentlemen, comprising four priests, one seminarian, one barrister-at-law, one commission-merchant, and eight students from three different colleges, made, at our residence in Dauphine Street, a retreat of some days under one of our fathers.

Nevertheless, grave obstacles impeded this good work, such as narrow premises without yard or garden, together with the inevitable noise of the city. But Divine Providence took upon itself in 1891 to remedy these inconveniences. A fine large piece of property (800 feet deep by 300 in breadth) was for sale on the road Sainte-Foye, a short distance outside the city limits. Fr. Desy, superior of our house at Quebec, thought the occasion favorable for putting into execution a plan which he and his predecessors had long been considering. Having obtained the necessary permissions from higher superiors, and having received the consent of Mgr. Taschereau, Cardinal Archbishop of Quebec, he bought this beautiful villa in order to make of it a house of retreats under the name of "Villa Manresa," and a country house for our city residence. September 5, he secured it at the comparatively moderate sum of $8000. He gave $4000 there and then, and agreed to pay the other four thousand in partial payments within ten years, with the privilege of paying the whole at any time.

Meanwhile, St. Joseph inspired Father Desy with the happy idea of appealing to the generosity of a rich citizen,

[1] We owe the following letter to Father Desy, the Superior of our residence in Quebec. Acting upon our suggestion, he requested one of our fathers to write and forward it to us for the LETTERS. It gives us pleasure to acknowledge our indebtedness to Father Desy for valuable and interesting news from Canada on several other occasions.—Editor WOODSTOCK LETTERS.

an octogenarian somewhat original, named Mr. Louis Gonzaga Baillargé, Avocat C. R., Commander of the Order of St. Gregory. When this worthy gentleman had been asked some years before to give something for our chapel, he replied: "Father, I do not wish to scatter my little fortune in small donations. Nevertheless, that your journey may not be altogether fruitless, take this," and he made the father a very small offering. That same gentleman, desirous to see the name of God known and adored in many lands, has built churches on each of the continents, and has just given $15,000 for the restoration of one of the chapels of the cathedral. Fr. Desy then took the liberty to go and remind the old gentleman of the answer which he had formerly given, and used every argument in his power to influence him in favor of Villa Manresa. The latter demanded time to think the matter over. In brief, after some ex-explanations, he gave $8000, on condition that if ever the work of retreats were abandoned at Quebec, the money without interest should revert to his heirs. Since then other benefactors have contributed about $3000 for furniture and preliminary expenses in general. But the most signal gift of all is that of his Eminence, Cardinal Taschereau, who on the 16th of November deigned to give his high approbation to the work of Villa Manresa.

At last when the preparations were completed, Father French and a coadjutor brother, established themselves in the new residence, November 23. The same day at 3 P. M., his Eminence blessed both house and chapel. A dozen of priests from the city assisted at the ceremony; a greater number would doubtless have been present if it were not for a heavy fall of rain. Some distinguished personages, among others Mgr. Blais, Bishop of Rimouski, and the Abbé Collet, Superior of St. Anne's Seminary, expressed by letter or telegram their felicitations and their wishes for success. At the same time three exercitants presented themselves. One of them after a retreat of six days decided to enter the Order of Citeaux, and is now at the Trappist monastery of Oka in the diocese of Montreal. These were followed by others, and we have now every ground for hoping that Villa Manresa will do much good to a number of priests and laymen who will come here to gain a new stock of spiritual strength.

It will not be amiss to give our readers an idea of the situation of the house. Let us first take our bearings. Towards the north stretches the suburb St. John of the beautiful city of Quebec. To the south lies the valley of the river St. Charles. On its descending slope are the parishes

of Saint Sauveur and Bijouville, while, beyond the river, the country gently rises through rich and fertile fields till it reaches the two villages of Loretto, and the charming view terminates in a mountain range of the Laurentides. In the centre of the valley the river St. Charles, after a thousand windings, empties its waters into the large harbor of Quebec. To the west at a little distance stands the "Monument of the brave," which recalls the memory of our heroes who fell in the plains of Abraham. You can also notice the convents of Bellevue and Sillery and the residence of the governor general at Spencerwood. Finally, to the south, but on the summit of the hill, are the plains of Abraham where the two famous battles of that name were fought. The second, in 1760, was a brilliant victory which restored the French name without giving back to France the colony which was lost in the first battle of 1759.

The house is surrounded by beautiful trees; the birch mingles the striking whiteness of its bark with the gnarled and sombre oak and the gigantic elm. A beautiful lawn invites a walk beneath the foliage, where the exercitant will have nothing to distract him except the warbling of the birds. In case of rain or snow, there is a fine gallery surrounding the house with a colonnade in the Doric style, which gives the place a serious and antique air, and adds a new attraction to Manresa.

But it is high time to take a look at the inside of our retreat. Manresa is not a grotto, certainly. It is not one of those middle-age interiors which the sound of that old name pictures so graphically to the imagination. Renovated about two years ago, it is the very pink of fashion with its sculptures, its chandeliers, its rich tapestries, its glass-work and its marbles. The carpets with their thousand flowers stifle every noise: there reigns supreme the silence of the desert. The rooms, which are well laid out, offer accommodations for ten exercitants at the same time. Of course, there is no longer the rich furniture of former proprietors. Nevertheless, what has been put there looks well in its simplicity.

It was but natural that the chapel should be the special object of attention on the part of the fathers; the Society has never held back on that point. What was once a brilliant modern drawing-room, has been turned into a neat oratory; altar, sanctuary lamp, Communion rail, stations of the cross, pictures, a prie-dieu for each, all this is very pretty. If you add the marbles of the windows and mantel-pieces, the chandeliers, the superb decoration of the ceiling and

walls, you will be convinced that our Lord has not been forgotten. Here the exercitants find an indefinable charm; here the families of the neighborhood already assemble for daily Mass; here they confess and communicate; here in short is a public chapel. Who knows but here is planted a grain of mustard seed which is to become a huge tree? The secret lies with God; let us not mention it in profane ears. Our cause is in good hands. Our Lady *Della Strada*, St. Joseph and St. Ignatius dispute the high direction of the work. This amicable rivalry cannot but turn to the greater glory of God.

A DISCOVERY AT QUEBEC.

FINDING OF THE REMAINS OF THREE MISSIONARIES OF THE OLD SOCIETY.[1]

We have received from Canada some interesting accounts of a public celebration held at Quebec last May, which brought much honor to the Society. Our readers will doubtless be pleased to hear them.

In 1878, the government had for special reasons ordered the destruction of the old barracks, called the *Jesuits' Barracks*, which had been, during the last century, before the suppression of the Society, our college at Quebec. On the 14th of August, one of the workmen unexpectedly brought to light a skeleton, "the skull of which was still partly covered with reddish hair." It was placed in a coffin and brought to the cemetery. The digging went on in another direction, but when, after some days, work was begun again at the spot where the first bones had been found, on Aug. 31, a second skeleton was discovered, the skull being missing. A little cross of St. Andrew, made of white porcelain, was found where the head should have been. These bones were placed in a wooden box and locked up in a little stone house on the ground which had formerly belonged to our fathers. On the next day or the day after, a third skeleton was found, almost entire, the skull of which was remarkable for its size and for its perfect preservation. It was brought to the same place and put in the same box as the second.

It was known that at the place where the three skeletons

[1] Translated from advance sheets of the *Lettres de Mold*, kindly communicated to us by Father Desy.

had been discovered, there stood of old a sodality chapel, which was used by the Jesuits before the erection of their church in 1666. When the old diary of the Quebec fathers had been consulted, it was found that Br. Liegeois and Fr. Du Peron had been buried in this chapel, the former on May 31, 1655, the latter on Nov. 16, 1665; the location of their graves was very exactly stated. The diary added that the body of Fr. Du Quen had been buried on Oct. 9, 1658, without however noting the place of burial. It is justly supposed that it took place in the same chapel, as at that time the custom of burying clerics in the church where the funeral service was held was quite general. Moreover, it was known that the three other members of the Society, who died in Canada from 1655 to '65, had not been buried at Quebec. Hence, the identity of the three bodies found was well established.

Father Saché, who was superior of the Quebec residence, when this discovery was made and who gave the information we have recorded, took every measure necessary for giving the remains of our fathers an honorable burial. But strange to say, when, after many involuntary delays, on May 9, 1879, he wished to obtain possession of the boxes containing the bones, they could no longer be found. They had been taken away and no one has ever been able to tell who was guilty of the theft.

Meanwhile, in June 1889, the news spread abroad that the bodies of the fathers had been found again in one of the vaults of the Belmont cemetery. Fr. Desy the successor of Fr. Saché, who had died some time before, used every endeavor to obtain the necessary authorization to bury the precious remains in the crypt of the Ursulines' chapel. Hereupon, the Hon. Mr. Mercier, Prime Minister of the province resolved, in union with his colleagues, "to surround with all possible respect the burial of the relics" of these early apostles of Canada. His Eminence, Cardinal Taschereau gladly approved of the plan. But new delays, which we are unable to relate here, made it impossible to hold the ceremony before May 12, 1891. At that time all the bishops of the province happened to be present at Quebec to celebrate at the basilica on the morrow, the decree from Rome according to Mgr. De Laval, Canada's first bishop, the title of Venerable. Moved by their love for the Society, they wished to enhance by their presence the solemnity of the funeral services of these our early missionaries. We might even say that the holy bishop wished to be joined in his glory by these devoted laborers of the Society, who had toiled under his guidance for the conversion

and happiness of this land. As for the government of Quebec, by assuming all the expenses of the celebration, it showed very clearly that it looked on the event as a demonstration at once religious and patriotic and that it gloried before the whole country in realizing once again the noble motto of our province: "*Je me souviens.*"

The procession, arranged for the occasion, formed on the Sainte-Foye road and marched thence towards the city. It was made up of almost 6000 persons. All along the line of march, the streets had been adorned and an immense throng of enthusiastic spectators covered both sides of the way. The procession was led by the sodalities belonging to the various schools of the Christian Brothers with their banners and flags and badges. After these came the Holy Family cadets of St. Patrick's Church, the students of the Laval Normal School, of the College of Levis, those of the Petit Seminaire of Quebec with their excellent band, the church-wardens of St Patrick's, the sodalists of the Haute-Ville, of St. Roch and of St. Sauveur and the members of St. Joseph's Union of this city, accompanied by many delegates from the adjoining parishes and from the Catholic associations. Next came several delegations from the French Benevolent Society, the officials of St. Patrick's Church, the Spanish Consul, the Consul of the Argentine Republic, the members of the Town Council, the Hon. Messrs. Garnexa and Ross, representing the Provincial Government, and six representatives of the Papal Zouaves. Then followed a deputation from the descendants of the Hurons of Loretto and two Montagneis of Lake St. John, bearing the coffins which held the remains of the three apostles of the faith. Rev. Fr. Hamel, the Provincial, Fr. Desy, Superior of the Quebec residence, Fr. Drummond, Rector of St. Mary's College at Montreal, Fr. Turgeon, a former rector, and Fr. Martineau came after the coffins. They were followed by the band of Battery B, a delegation from Laval, Frontenac and Saint Sauveur, the Society of St. John Baptist of Quebec, having at their head, the president and other officers.

The first halt was made at our church. There the coffins were placed on a catafalque and absolution was given by his Grace, Mgr. Fabre, Archbishop of Montreal, assisted by Frs. Hamel and Desy. Then, the procession went on to the basilica. The decorations of this old church were magnificent. In the sanctuary, long violet streamers from the arch above covered with their graceful folds the catafalque on which the Indians had placed the two coffins. The pulpit, church-wardens' pew, and windows were half-hidden

by the violet hangings. The archbishops and bishops of the province of Quebec, the fathers of the Society, and a great number of priests occupied the sanctuary. His honor, the lieutenant governor, was present with his private secretary. The various associations had places in the nave and the rest of the procession with a crowd of the people filled the vast church. Mgr. Benjamin Paquet, Rector of Laval University, then mounted the pulpit and pronounced the eulogy. The discourse, which was admirably written and well delivered, produced a very great impression on the hearers. The eloquent preacher took as his text these words of Isaias, so fitting for the occasion: "How beautiful upon the mountains are the feet of him that bringeth good tidings and that preacheth peace!" The students of the Petit Seminaire sang the *Libera*, and his Grace, Mgr. Fabre, again recited the prayers of absolution. Thence the procession proceeded in the same order as before to the Ursuline Monastery, where the burial was to take place. When they arrived here, the military band played the *Marche de Saul*, whilst the pious throng knelt around the catafalque on which the coffins rested. His Grace, Mgr. Duhamel, Archbishop of Ottawa, gave absolution, and the nuns sang the *Libera* with organ accompaniment. When the coffins were lowered into the vault, his honor, the lieutenant governor, unveiled the beautiful monument which had been put up in the chapel by the government of the province in honor of the missionaries.

It was seven o'clock before the ceremony had concluded. It had lasted almost five hours, and the whole city, one might say, had taken part, showing thereby how piously these people cherish the memory of the apostles who won this land to the true faith, and what esteem they bear in their hearts for the Society of Jesus.

And now a few words about each of the three religious to whom this honor was paid will not fail to interest our readers.

Brother John Liegeois came to Quebec with Fr. Charles Lallemant, the then superior of the Canada missions, and was sent immediately to the residence of our Lady of Angels at Sillery, to fill the office of procurator. From the very first, he was remarkable for his activity, zeal and boundless charity. At one time he could be seen at the hard work in the fields, at another directing the building of the poor dwellings our fathers erected in various parts of the colony for themselves or for the savages. But when there was question of aiding the sick or infirm, his zeal overcame

every fatigue, every danger. He was an excellent mason and carpenter. Hence the fathers of the mission entrusted to his care the many works carried on at that time. It thus happened that he rebuilt the chapel and residence of *Notre Dame de Recouvrance*. Thence he went to Three Rivers where he built a residence for our fathers and a chapel for the natives. At Sillery he directed the work of the Indians in the erection of a fort to protect them against the attacks of their enemies. Superiors, full of confidence in his prudence and courage, sent him twice to France on business for the mission. He was at the fort of Sillery when he won the martyr's palm on May 29, 1655. The Iroquois enraged against the Algonquins and Hurons, who were converted and lived at Sillery, were lurking in the neighborhood ready to surprise and attack them. "Our good brother," says Fr. Francis Le Mercier in a letter dated at Quebec Oct. 13, 1655, hearing some shots at a distance, and knowing that the native Christians were in the fields and would easily be surprised, entered the forest to see if their enemies were not in ambush. They were there; and before he had seen them, they pierced him with a bullet. They cut off his head, but left it behind when they had torn off the scalp. This good religious had a noble heart, full of love for the poor Indians. His charity for them brought him death on earth, but it gave him life eternal."

Fr. Francis Du Peron is justly looked on as the apostle of the Hurons. In the midst of this tribe he spent the greater part of his ministry during his twenty-seven years in Canada. Born at Lyons, January 26, 1610, he entered the Society at Avignon, February 23, 1627. After his novitiate, he made three years of philosophy at Dole. He then taught the third class at the college in this city, then the fourth and the third class at Vesoul, and finally, the third class at Lyons. His regency over, he studied theology for two years at Lyons, meanwhile fulfilling the duties of prefect in the boarding-school of the Trinity, and at his own request, he set out on May 1, 1638, for the missions of Canada. Shortly after his arrival in the colony he was sent to the Huron region, to Ossossaue, the chief settlement of the Attignawautans, or Bear Nation, to the residence of the Immaculate Conception. He remained there only a year, with Frs. Ragueneau and Chaumonot, but his zeal produced great fruits. Superiors recalled him to Quebec. It was to charge him, together with Fr. Isaac Jogues, with the new mission of Saint Mary, which comprised four settlements among the Atarouchronous, a Huron tribe established in the very heart of the country.

He remained there until 1644, when he was transferred to the mission of St. Michael. In 1657, he was at Onnontagué, the principal settlement of the Mountain Nation, one of the five Iroquois tribes. Finally, Fr. Du Peron was made chaplain of Fort St. Louis, built about seventeen leagues from the mouth of the river Richelieu, then called the Iroquois River. It was in this post that he died, Nov. 10, 1665. The following account of his death is found in the diary of our house in Quebec. "On the 15th of November, a vessel arrived from Richelieu, which brought us the body of Fr. Francis Du Peron, who died on the 10th inst., at Fort St. Louis, after thirteen days of illness. M. De Chambly, the governor of the fort, writes to me that he died as he had lived, a good religious. Five soldiers since evening have brought the body to us in a coffin of boards, which M. Sorel, the governor of Richelieu, had made, after having received it on shore with all the soldiers under arms. We have also learned that he kept guard over it all night with tapers lighted. We have had the body placed in the chapel, and as he had been dead for seven days, the coffin was not opened."

As to Father John De Quen, called the discoverer of lake St. John, he has played a great part in the history of the first twenty-five years of the Canadian Mission. He was born in the town of Amiens, in May, 1603, and entered the Society at Rouen, Sept. 13, 1620. His novitiate finished, he made three years of philosophy at Paris, two years of regency and three of theology at the college of Clermont, then another year of regency at Amiens, and his third year of probation in Belgium. Finally, after teaching third class one year, and humanities two years, at the College of Eu, he set out for Canada in 1635, and arrived at Quebec on the 17th of August of the same year. Employed at first as professor in a school which had just been opened for the education of the French youth of the colony, he soon after received permission to go to consecrate himself in the residence of Sillery to the evangelization of the savages. He could scarcely stammer out some words of their language when we find him already hastening to the sick to prepare them by his words and gestures for a Christian death. See in what terms he wrote to his superior, after having converted a savage. "Joseph, who has been recommended so much and so often, quitted this life on the feast of our holy father and founder, St. Ignatius. I made a trial of my skill in teaching him and having him make acts of faith and contrition without borrowing another tongue. He made me

repeat what I had said to him, to show that he took pleasure therein."

In 1636, Fr. De Quen replaced Fr. Charles Lallemant at the residence of *Notre Dame de Recouvrance*, and so found himself charged with the care of the parish of Quebec, preaching every Sunday and feast-day at high Mass, and explaining the catechism after Vespers, to the French who filled the little church.

In 1640, Fr. De Quen returned to Sillery, to take charge of the hospital there. One day, he learned by accident that a savage chief, who was still a pagan, had fallen grievously ill at a great distance from him. He hastily took his cloak and a piece of bread and threw himself into a canoe in order to reach the place. He arrived there during the night and spoke with such good effect to the sick man that he repented of his sins and demanded baptism. However, the father, not believing him as yet in danger of death and wishing him to be better instructed, deferred it, and withdrew to a neighboring cabin to pray and to take a little rest. But sleep eluded his tired eyelids. Incessantly he has the sick man before his eyes, and he sees him surrounded by a legion of demons. He seems to hear a voice from heaven telling him to save this soul. He rises at once and hastens to the side of the sick man. It was time; the poor, unfortunate chief had only a breath of life remaining. The missionary baptized him, and a minute after the happy savage drew his last breath.

The great labors, which the holy missionary undertook, affected his health, and his life was despaired of. But God was keeping him for still greater works. He recovered quickly and in the following year (1641) he went to Three Rivers, to the residence of the Immaculate Conception, where he worked a great number of conversions among the pagans, and led back to the practices of religion the savages, already baptized, who had wandered away. Then he returned to Sillery there to begin once more his labors.

Meanwhile, the savages of Ladoussac having asked for a "Blackgown" to teach them the true prayer, Fr. De Quen, who knew the language of the Mountain Nation, was sent to them. They received him as a messenger from heaven, and soon the entire settlement had become Christian. "Prayers," writes the father, "are offered up night and morning in the huts with such consolation to these good people, that some savages of Saginaw, wishing to embark and return to their own country, came at break of day to ask the father to pray with them to God before their departure. Not long ago the savages were still ashamed of praying in public. Now they

do not hesitate to fall on their knees, to join their hands, and to pray aloud. This change gives great consolation to those who have seen the horror which these barbarians had of our holy faith, and the derision with which they treated those who preached it." From 1643 to 1652, Fr. De Quen was faithful in visiting the mission of the Holy Cross, at Ladoussac, every summer. He remained there for some time, but in the autumn, he returned to Sillery, or to Quebec, there to continue the instruction of the Algonquins, whose apostle he had become. During the summer of 1651, he visited the home of the Bersiamites, a tribe of simple and sweet disposition, about eighty leagues from Ladoussac, and he there established the mission of the Angel Guardian.

To Fr. De Quen belongs the honor of having discovered in the north, the beautiful lake St. John, situated in an immense and fertile valley which is now considered the future granary of the Province of Quebec. The account of this discovery, which he himself has left us, is full of interesting details, but it is too long to be inserted here. It is sufficient to say that in the first voyage in 1647, and a second one in 1652, the holy missionary made a great number of converts among the savages camped on the borders of the lake.

Fr. De Quen, appointed superior of the missions of New France in 1655, held this important and difficult post, which he filled with admirable zeal and wisdom, until his holy death, which took place at Quebec on October 8, 1659.

We cannot better close this article on our three missionaries and the solemnity of their last obsequies, than by citing the beautiful reflections of the *Courrier du Canada*. "What a wonderful spectacle our old Quebec presented yesterday! Those who assisted at this magnificent demonstration will not easily forget it. What memories were called back by those two coffins, which enclosed the remains of three humble missionaries, borne by the descendants of the faithful Hurons and Montagnais, won over to the faith by the apostles of New France! The triumphal procession, the religious and national display, the sounding of trumpets, the floating of flags, the immense crowd gathered together from all sides to do honor to these three servants of God, forgotten during a long time, illustrious to-day, all this was calculated to impress the mind and move the heart.

"The festival of yesterday was one of the most beautiful we have had in Quebec. It will be counted among the great days of public joy to which our people are so enthusiastically devoted. It will also testify that the Canadians have the *memoire du cœur;* for the demonstration of yester-

day was one of gratitude. Our people manifested in a signal manner their gratitude to the apostles of the Society of Jesus who have been the pioneers of civilization and the gospel on our shores."

MONUMENT

Erected in the chapel of the Ursuline Convent of Quebec, to the memory of the Jesuit Missionaries John De Quen, Francis Du Peron, and John Liegeois.

This monument, designed with classic taste, consists of a commemorative tablet of white statuary marble resting on a slab of variegated marble. It comprises a dado, enclosing the description, surmounted by a frieze and a crowned cornice of a pediment with a base supported on two consoles. The ornamentation of the pediment contains a pilgrim's shell (drinking cup) delicately cut out, with a cross in bold relief, the whole surrounded by rose leaves. The cornice is decorated with ovolos finely carved: in the frieze the escutcheon of the Society of Jesus stands out with the device *Ad majorem dei Gloriam*, unrolling itself on a loose ribbon. On the dado, having at the head, after the manner of the tombs of the catacombs, the monogram of Christ, between the alpha and omega is engraved the magnificent lapidary inscription composed by Fr. Ant. Angelini, S. J., professor of sacred eloquence at the Gregorian University in Rome. Resting on the mouldings of the base hangs the coat of arms of the Province of Quebec, sculptured with great elegance.

EPITAPH.

HEIC · CONQVIESVNT · IN · CHRISTO
TRES · E · SOCIETATE · IESV
DE · FIDE · CATHOLICA · EGREGIE · MERITI
IOANNES · DE QVEN · DOMO · AMBIANUS · SACERDOS
QUI · LACVM · S · IOANNIS · LVSTRAVIT · PRIMVS
ALGONQVINOS · EXCOLVIT · ANNOS · XX
LVE · AFFLATIS · OPEM · FERENS
CESSIT · E · VITA · QUEBECI · A · MDCLIX · A · N · P · M · LIX
FRANCISCVS · DV PERON · NATIONE · GALLVS · SACERDOS
IN · HVRONIBVS · RELIGIONE · CIVILIQVE · CVLTV · IMBVENDIS
ANNOS · XXVII · ADLABORAVIT · PRÆMIA · LABORVM · A · DEO · TVLIT
IN · CASTRO · S · LVDOVICI · A · MDCLXV ·
IOANNES · LIEGEOIS · CAMPANVS · IN · GALLIA
REI · DOMESTICÆ · ADIVTOR · PATRIBVS · OPERAM SOLERTEM
ANNOS · XIX · PRÆBVIT
DVM · CHRISTI · FIDEM · AMPLEXOS · IN · REGIONE · SILLERYA
TVTARETVR
AB · IROQVENSIBVS · PECTORE · TRANFOSSO · CAPITE · ABSCISSO
OCCVBVIT · IV · KAL · IVNIAS · A · MDCLV · A · N · P · M · LIV
PROVINCIÆ · QVEBECENSIS · MODERATORES
COLLECTIS · RITE · RELIQVIIS
MONVMENTVM · POSVERVNT · IV · ID · MAIAS · A · MDCCCXCI

MARQUETTE COLLEGE.

Marquette College completed its tenth year in June, 1891. Its establishment was long projected. While in Europe in 1848, in the interest of his diocese, Rt. Rev. Bishop Henni of Milwaukee was offered in trust a sum of about $16,000 by Chevalier T. G. De Boeye of Antwerp, Belgium, to found an institution under the direction of the Society of Jesus. This was henceforth his favorite scheme, for the realization of which he prayed daily. At his invitation our fathers established a mission at Green Bay, Wisconsin, with the intention of opening a college as soon as possible.[1] This plan was soon found impracticable.

In 1853, two of our fathers, Rev. J. L. Gleizal and Rev. I. J. Boudreaux, the latter afterwards president of Marquette College, preached a mission in St. John's Cathedral, Milwaukee, at which time they were urged by the bishop to open a house in that city.

As the opening of a college then would have been premature, the charge of St. Gall's church and congregation was offered and accordingly assumed September 12, 1855, by Rev. P. J. De Smet, the celebrated Indian missionary, and Rev. F. X. De Coen, in the name of the Society of Jesus. In September, 1857, St. Aloysius's Academy, as the arched sign over the gate read, was begun, and a truly small beginning it was. The one story frame building, which had hitherto served as a pastoral residence, was moved to an adjoining lot, raised ten feet for the erection of a story underneath, and thus metamorphosed and placed under the direction of Rev. S. P. Lalumiere, struggled on its mission until 1864, when it was absorbed and superseded by the more pretentious St. Gall's Academy. St. Gall's was not a mere primary school, but an academy, carrying students through several years of classics, and elementary rhetoric; while the height of the schoolhouse, the area of the Fourth Ward park and of the old burying ground on Spring Street, were more than once measured by its pupils

[1] The Missouri catalogue for 1850 calls this mission: *Col. Marquettense Brevi Inchoandum.* Here our late lamented General of the Society, Fr. Anthony Anderledy, after finishing his theological studies in St. Louis, spent a year, doing missionary work amongst the German, French and English speaking residents.

with theodolite and chain, under the direction of the paternal Father Kuhlman, who all the while talked science and the squaring of the circle so interestingly that if much knowledge was not gleaned, much desire to know was excited.

But time and the growth of the city were preparing the way for the establishment of a college. In 1855, the Rt. Rev. Bishop had purchased property on the "Hill" with the sum donated by Mr. De Boeye, and transferred it to the Jesuits.

Fr. Boudreaux used to tell an interesting anecdote with regard to this property. While visiting the city, he was invited to go out and view the site on which it was contemplated building the college. He drove out in a buggy to a high hill in the country, where, owing to the unevenness of the ground and the wild vegetation, the buggy was upset and Fr. Boudreaux himself thrown out, when, like William the Conqueror, to use Fr. Boudreaux's own expression, he "took formal possession of the soil," little suspecting that future years should see him superior of the college to be built on that very spot.

Our fathers, in 1863, bought adjacent property sufficient to give them the ownership of the entire block bounded by State and Prairie, Tenth and Eleventh streets. In 1864, a charter, giving the power to confer such literary honors and degrees as the trustees might deem proper, was granted to Marquette College by the legislature; and in 1875, another step was taken by the erection of Holy Name church and parochial school on the new site. On August 15, 1880, a throng of people, in numbers and enthusiasm exceeding any hitherto seen in Milwaukee, marched in procession or crowded along the streets to witness the laying of the corner stone of Marquette College. As the Most Rev. Archbishop Henni was too unwell to officiate, the Most Rev. Coadjutor, Archbishop Heiss, assisted by the clergy of the city, performed the ceremony, while Hon. W. J. Onahan, of Chicago, delivered an address in English and Very Rev. L. Batz, V. G., one in German.

In the spring of 1881, Fr. Joseph Rigge came to Milwaukee as the first president of the college. With regard to the early days of the college, the following reminiscences have been furnished by one of the "Pioneer Faculty."

"One day towards the end of June the incipient faculty of Marquette, consisting of one father, one scholastic and one lay brother, placing all their possessions on an express wagon, moved up from St. Gall's pastoral residence to the new college. The only part of the college building then finished was the third floor, the carpenters, painters and

plumbers being still busily engaged throughout the rest of the house.

"By the untiring energy of the president, everything was put in good shape for the opening of classes, the following faculty being in readiness for the year's work: Frs. Rigge and Cornely, Messrs. Foley, William Wallace and Cassilly, and Brothers Dipple, Borchers and Wm. Foley. Fr. Weinman was pastor of the church. It was a pleasing coincidence often commented on, that the college should have been first taken possession of by a community of three—a number symbolical of the Blessed Trinity; and especially that the full community of the first year should have been composed of three fathers, three scholastics and three brothers, so that the college was sometimes called the "Trinity College."

"It was a great experience waiting for classes to open in a new college, and we scholastics were, for some days previous, in a fever of expectation. What with sweeping out classrooms, making blackboards and discussing our prospects, we were kept very busy. About the middle of August, the first pupil applied, Joseph Gnacke, and he was assigned to the preparatory department. Every time the door-bell rang, we said, 'there is a bill or a boy,' as all our callers in those days fell under one of those categories.

"Finally the great day of the opening came, and our preparations had been carefully made to enable us to handle the rush of students, who were to flock in to place themselves under our guidance. Our own youthful hopes, and rash promises made by sympathetic friends had led us to expect at least 100 pupils on the very first day, and perhaps as many as 150. About half-past seven o'clock, the ringing of the door-bell warned us that the rush was about to begin. Soon we were at our posts, some ready to examine the students, some to give out text-books, and others to make the boys feel at home.

"For a short time we were kept very busy, but about nine o'clock there was a lull which gave us opportunity to see how we stood. On comparing the various lists, we found that the large number of 28 students had been received. We were utterly crestfallen; 28 students! just enough for one class, and here were six grown men waiting to teach them. Making a fair division of the students would give four and a fraction to each professor. Our high hopes had been dashed to earth, and we began to think of packing our trunks and leaving for more congenial spheres. But a little reflection and the soothing influence of dinner softened our tempers, and besides our list mounted to 35 by nightfall.

Mr. Cappel who had come on to assist in case of an emergency was the only member of the faculty ordered to another post, and the students were duly parcelled out amongst the rest of us.

"The number of students gradually increased, owing in great part to the firm discipline and consequent high reputation of the college, and by the end of the year, 77 names had been enrolled on the college register.

"During the first year, it was deemed necessary to do something which might bring the college before the attention of the people. Accordingly the president, Fr. Rigge, undertook to add another burden to his overtasked shoulders by giving an illustrated scientific lecture on Sound. All the latest inventions, which pertained to his subject, were explained so lucidly and manipulated so skilfully as to call forth unbounded admiration from all. The chief electrician of the city even wrote Fr. Rigge a letter, volunteering to assist him in any future lecture. The exposition authorities also called on him to enlist his services for the public weal. In fact this lecture gave considerable prestige to the college staff.

"But it was necessary to impress the people not only with the scientific attainments of the professors but with those of the students as well, so we determined to attempt this more difficult feat at the annual exhibition in June, difficult I say, for our highest class was the third commercial. In a number marked on the programme, 'Theory and Practice, with experiments,' we had grouped some of the marvels of arithmetic. They consisted in weighing a 60 pound rail with a spring balance whose limit was 25 pounds; in testing the specific gravity of the gold medal which was conferred that evening for good conduct, much to the credit of the jeweler who made it; and in measuring, with a foot-rule, the liquid contents of a cask.

"The students' thorough knowledge of geography was illustrated by two of their number, who drew a large map of Wisconsin with colored chalks on the blackboard, and then critically pointed out all the attractions and merits of the state, much to the delight of the audience.

"These two features of the evening were very successful, and we all congratulated ourselves, at the close of the entertainment, that the proficiency of the students in arithmetic and geography had solidly established our scientific reputation in the eyes of the people; especially, as five months before, at our semi-annual exhibition, a student had electrified his audience and at the same time given a specimen of his skill in penmanship, by drawing a magnificent

American eagle on the blackboard, without taking the chalk from the board except to dot the eye. The first year ended with a fine record for the college, and in the second year the number of pupils was almost doubled.

"A sodality was started the first year, though under difficulties, as some of the secular priests insisted that their boys should not come to the college on Sundays, on the plea that they wished them to attend the catechism instruction in their own parish churches. A compromise was afterwards effected by which the sodality meetings were held on class-days.

"During the second year an event of more than passing importance occurred. A West Point cadetship became vacant and it was offered by Congressman Deuster to public competition. A goodly number of candidates from private and public schools presented themselves, and amongst them James Hackett of the college. We were all intensely interested in his success, although we scarcely dared hope for it, owing to the age and acquirements of the other competitors, as well as to the complexion of the board of examiners. Fortunately, however, one examiner was a Catholic and he promised that our candidate should have fair play. He kept his word, and Hackett bore away the prize from all the other schools, to the great delight of Marquette and its friends.

"A feature of the June exhibition in this year was a letter-writing test. The pupils of the second rhetoric class (now called second commercial) offered to write off-hand a business letter on any subject proposed. Mr. Mullen, a gentleman of the audience rose, and taking the morning paper from his pocket, read an advertisement calling for a boy to fill a vacant position. He requested the students to write a letter, applying for the position. The class sat down at a table in full sight of all, and in a few minutes had written very neat letters, which were read aloud, and passed around the audience amidst the greatest applause."

It would take too long to recount the many incidents of the college history; suffice it to say that the college grew and prospered, with scarcely an interruption to its continuous success, as a consultation of the following list will show.

Year	No. of students	Graduates A. B.	Graduates English Course
1881–'82	77	0	0
1882–'83	135	0	0
1883–'84	130	0	1
1884–'85	151	0	6
1885–'86	163	0	0
1886–'87	181	5	8
1887–'88	205	6	3
1888–'89	215	0	4
1889–'90	227	8	5
1890–'91	232	6	8
		Total, 25	35

From this list it is seen that there were no classical graduates for five years, and this for the simple reason that only the three lowest classes of the course and a preparatory department were begun the first year. The steadily increasing attendance and advance of the students necessitated the addition of a higher class each succeeding term, until the course had its full quota and the college was enabled in June, '87, to graduate with the degree of Bachelor of Arts, its first class, consisting of Messrs. F. X. Bodden, C. F. Gaffney, J. I. Drew, H. F. Millmann and J. D. O'Neil. In the succeeding years it conferred the degree of A. B. on the following gentlemen: A. M. Bodden, E. J. Flynn, D. M. Johnson, C. J. Coffey, J. J. Hannan, W. P. Schoen, P. P. Aylward, G. A. Durnin, W. J. Eline, J. F. Kiedrowicz, M. A. McCabe, P. A. Mullens, C. M. Schoen, C. A. Trzebiatowski, W. J. Carroll, J. C. Husslein, R. S. Johnston, C. F. Schiedel, J. F. Studnicka and J. F. Synnott; and the degree of Master of Arts on F. X. Bodden, A. B., J. D. O'Neil, A. B., B. T. Becker, A. B. and W. P. Schoen, A. B.

The faculty of the college, which consisted during the first year of five professors with Rev. Joseph F. Rigge as president, has increased with the number of students and addition of classes. In 1882, the amiable and saintly Rev. I. J. Boudreaux was appointed president and assisted by seven professors. In 1884, he was succeeded by Rev. Thomas S. Fitzgerald with a corps of eleven professors. In 1887, Rev. S. P. Lalumiere, so well known and highly esteemed as pastor of St. Gall's church for twenty-six years, was transferred to the presidency of Marquette with a faculty of thirteen members. In 1889, Rev. Joseph Grimmelsman assumed the duties of this office, assisted by fourteen profes-

sors. He was succeeded, in 1891, by the present incumbent, Rev. R. J. Meyer, whose long experience and thorough acquaintance with educational matters, aided by a corps of fifteen professors, is an assurance of a high standard and bright future for Marquette.

The following societies have been established among the students: The League of the Sacred Heart, the Acolythical Society, the Sodality. Besides there are various athletic associations, and the game-room, the Library and Reading-Room Association, and the Marquette College Literary Society.

In October '90, the graduates of preceding years organized the Marquette College Lyceum. Membership is not restricted to graduates of Marquette, but its requisites are, to have received a college degree or a liberal education, to be a practical Catholic and in good social standing. All kinds of literary work are embraced within its scope, the exercises of the ordinary biweekly meetings being readings, declamations and papers on questions literary, historical, scientific, philosophical, political (except questions of party politics), followed by discussion. It endeavors also to hold occasionally public sessions to which friends are invited. Its membership is as yet not large, but its usefulness is undoubted and its development promising.

That the standard of the college is high may be judged from the following facts: Since 1886 there has been a yearly inter-collegiate contest in Latin composition among the seven Jesuit colleges of the Missouri Province, including Milwaukee, Chicago, Detroit, Cincinnati, St. Louis, St. Mary's Kansas, and Omaha, with about one hundred competitors each year. The following positions were won by Marquette students: In 1886, the prize, a $25 gold medal donated by Rev. Father Provincial, was won by Henry Millmann; honorable mention, that is, among the first ten, James O'Neill; in 1890, prize, C. F. Schiedel; honorable mention, J. F. Synnott and R. S. Johnston; in 1891, honorable mention, C. G. Konzal and P. E. Schiedel. In a similar inter-collegiate contest in English composition in 1891, the second prize, a purse of $25, was won by F. M. Eline.

One other point that is of great interest to Ours is the number of vocations thus far developed. There have been twenty in all, twelve to the Society and eight to the secular priesthood. The following have entered the Society: graduates, David Johnson, Patrick Mullens, Wm. Eline, Joseph Husslein, Robert Johnston and John Synnott; undergraduates, Herman Otten, Thomas Smith, John Weiand, Joseph Kammerer, John McLaughlin, Walter Drum. The follow-

ing are studying in seminaries: graduates, James O'Neil in Baltimore, and Joseph Studnicka in St. Thomas's Seminary Min.; undergraduates, Wm. Hutchinson, Charles Keyser and James Higler at St. Francis Seminary, Milwaukee; John Gurda and John Andrzejewski in Detroit, and Joseph Fyans at St. Cloud, Minnesota.

Besides the original donation of Mr. De Boeye of $16,000, the college has received a number of volumes for the library, several paintings, the foundation of several scholarships, a donation of $1000 from a friend, and a contribution of about $2000 from a number of generous friends and patrons of learning to enable it to fit up a scientific cabinet. But to pay off the debt contracted by the purchase of ground and the erection of buildings, to meet the current expenses and those entailed by improvement and development, the college is entirely dependent on tuition fees.

Such is a brief sketch of the establishment, career and work of Marquette College. When its foundation was first projected, the noble-souled Bishop Henni desired that it should be named after Pere Marquette, the French priest, Jesuit pioneer missionary, the first white man to set foot on Wisconsin soil to bring the Cross and the Gospel to the home of the Red Man, the discoverer of the Father of Waters—with the hope that his religious brethren, now two and a half centuries after he has gone to his reward, may make it a worthy monument to his great name. The Society has borne in mind its mission. It has experienced the difficulties inseparable from the building up of a new institution, and not least the financial embarassments under which Catholic institutions must struggle. But difficulty is its inheritance; patience, perseverance and noble purpose, its support. In the near future the college will be transferred from its present location to the more eligible site on Grand Avenue, beside the new church soon to be erected there, and we have every hope that it will be an honorable resting place for the bones of Pere Marquette, now in its possession, an ornament to the city and a centre of higher education.

A GLIMPSE AT THE AUSTRIAN PROVINCE.

Extract from a Letter of an American Father at Innsbruck.

INNSBRUCK, Oct. 8, 1891.

* * * * * * * * * The first place we reached was Velehrad in Moravia, where a Bohemian novitiate was established about a year ago. Austria is such a polyglot country that our fathers are obliged to have three novitiates for one province, one for Germans at St. Andrä in Carinthia, another for Hungarians at Turnau, and a third for Bohemians at Velehrad. And they seem to be driven to thus multiplying novitiates by a feeling of self-preservation, on account of the race prejudices existing among the different nationalities in Austria. Bohemians and Magyars are loath to enter a novitiate where German is the established language. True, these antipathies wear off easily enough after the novices have been for some time under training. But the difficulty is to get them at all and keep them through the first weeks of fierce trial. Velehrad was formerly a Cistercian monastery, but in the last century it was suppressed by Joseph II., Emperor of Austria. It was then sold to a duke who kept possession of it for a number of years. He, in turn, made over the former monastery and estate to an association, established for the purpose of supporting needy and disabled priests of Norana. At the suggestion and advice of the archbishop of Olmütz, this association entrusted the house and adjoining church to the care of our fathers and settled a fair foundation on them. Of the large estate, Ours would not take charge, since, as I was told, experience has taught them that we are not very successful farmers. The house, which is palatial in its proportions, covers three sides of a square, the church forming the fourth. The latter, built in rococo style, is quite an imposing structure and of exquisite finish in the interior. It is dedicated to the two Slav apostles, Methodius and Cyrillus, and is quite a famous place of pilgrimage. I mention some of these facts about Velehrad, because they tell the history and the fate of a great many ancient monasteries in the Austrian empire. The novices, ten in number, receive of course an entirely Bohemian education. I was told that the Slavs of the

neighborhood of Velehrad were greatly alarmed when the rumor of the arrival of our fathers was first noised abroad. They feared that they had been sent there artfully to undertake the task of Germanizing the population. But their misgivings have been completely dispelled; the Jesuits are now great favorites in Velehrad. I also heard that the Emperor Francis Joseph was greatly pleased at the place being offered to, and accepted by Ours, as he looks upon the Jesuits as staunch supporters of monarchical principles. From Velehrad we went to Hastem (also in Moravia) where Ours have charge of another place of pilgrimage away up on the top of a hill. The rather steep ascent up the hillside is about an hour and a half's walk. Fr. Maly, who is stationed there, was greatly delighted at receiving and entertaining some American guests and acquaintances up in his sacred mountain home. The large crowds of pilgrims, who at certain times toil up to the shrine of our Lady, bespeak the simple faith that still animates these good peasant Slavs.

On the feast of the Assumption this year, when the church (which since the time of Joseph II., had been greatly neglected and nearly fallen into ruins, but which has been restored by Ours) was re-consecrated, over fifty thousand people were present to witness the solemnity. Five sermons in Bohemian and one in German were preached in the open air. As very many of the pilgrims could not reach their homes on that day, and as there is but little room on the crest of the hill for housing wayfarers, the good people sought shelter for the night in the neighboring pine forests, or improvised rough couches in the corridors and passages of the church, a thing which frequently occurs on similar occasions. The fathers told us, that such is the spirit of the people, that there is no danger whatsoever of scandal arising from the promiscuous intermingling of the pilgrims at night in the woods and elsewhere.

We also made a short stay at Vienna, at their college for Nobles at Kalksburg, and at their boarding-school at Kalocsa in Hungary. As I never lived in a boarding-school in America myself, I cannot say how they compare with our own; but my companion was very favorably impressed by them and thought that they were well managed. In Kalksburg the average number of students is about 160, all boarders; board 600 fl. (a florin is nearly $0.50) But they tell me that expenses generally run up to about 1000 fl., as the extra fees for acquiring certain accomplishments, as riding, drawing, music and the like add considerably to their regular bills. Ours own six fine race-horses, and a pensioned officer has been engaged to train the students in horseback

riding. The same officer also puts them through a course of military drill to prepare them for the army, in which very many of the Austrian nobles spend the better part of their lives. All the students are dressed alike in a rather tasty light-fitting uniform, over which, in winter, a long warlike-looking mantle, likewise of military cut, is thrown. Each boy must have three such suits, one for week days, another for Sundays and a third for gala occasions. This outfit, I hear, forms a heavy item in their accounts. By the way, the captain of the large boys is a certain *Graf von und zu* O'Donnell, a descendant of Irish fugitives who settled down in Austria, where they won the above high-sounding title. The college stands in the midst of a very extensive wooded park swelling in one direction to the height of a moderate hill and enclosed all around by a wall. The top of the eminence is crowned by a chapel of St. Michael, which commands a fine view of the picturesque mountains and plains of the neighborhood. At the foot of this gentle slope stands a cottage, called the "Rauch Tempel" (smoking temple), where the students of the two highest classes can while away their free afternoons in smoking and playing billiards.

In Kalocsa, Hungary, Ours have some 400 pupils, about 160 of whom are boarders. Part of the latter are received entirely free of charge and form a separate division apart from the rest, eating, sleeping and living by themselves. This departure was made some years ago in favor of poor students of promising gifts and blameless conduct, in the hope of developing and fostering vocations to the Society among our own boys. But their expectations do not seem to have been realized in the least up to the present. It is a strange fact that though this college has a brilliant past and has been declared by some of the Hungarian state-officials to be the model college of the kingdom, it has never proved to be a nursery of Jesuits, vocations among the students being lamentably few. This unwillingness of Hungarian boys to enter our Order is attributed to the want of a spirit of self-sacrifice and to over fondness on the part of Hungarian parents for their children, from whom they cannot brook to be separated and on whose support, when in possession of some fat benefice, they calculate. And the temptation, in their case, must, no doubt, be great, for the Hungarian clergymen draw by far the best salaries of any in Europe. The income of some of the Hungarian bishops is, taking into account the comparative value of money in Eu-

rope, almost excessive. Thus the primate of Hungary (whose See is Grau), clears yearly about a million gulden. The revenue of the archbishop of Kalocsa amounts to something like 300,000 gulden. The latter built, and still owns our college at Kalocsa. Only a short time ago, the last archbishop of the place erected and fitted up, close by the college, an observatory of fair pretensions and put it in charge of Ours.

There were at Innsbruck last year 258 theologians, 207 studying law, 253 students of medicine and 127 studying philology. Next year we will be 40 scholastics, six more than last year.

A SECOND LETTER TO OUR ASTRONOMERS.

GEORGETOWN COLLEGE OBSERVATORY,
WEST WASHINGTON, D. C., U. S. A.

DE STELLARUM VARIABILIUM OBSERVATIONE.

Quum ex iis, quos ut stellas variabiles conjunctis nobiscum studiis observarent invitavimus, nonnulli consenserint: et horum et aliorum causa quos consensuros esse speramus, nonnulla quæ ex usu fore videntur exponenda censuimus. Atque primum quidem pauca dicemus

I. *De Apparatu Necessario.*

a. Telescopio opus est cujus axis polum versus directus sit; non egemus horologio quo tubus vertatur, neque micrometro; circulus autem horarius et circulus declinationis, cum nobis opus sint non ad metiendum sed ad tubum versus stellas variabiles dirigendum, ex charta confici possunt.

b. Neque tubus necesse est instructus sit apparatu photometrico neque ullo alio, præter lentem ocularem, quæ tantum capiat angulum visionis ut dimidium saltem gradum seu totum lunæ discum comprehendat.

c. Stellæ, quæ nudis oculis non conspiciuntur, in tabulis a doctissimis viris Argelander et Schönfeld confectis usque ad decimam "magnitudinem" notatæ sunt.

Cum nullus exstet libellus quo quæcunque ad stellarum

variabilium studium pertinent, comprehendantur, hic quædam subjungimus

II. *De Ratione Variabilium Observandarum.*

d. Postquam tabulis adhibitis inter ceteras, quæ tubo simul conspiciuntur, stellas stellam variabilem discreveris, ex reliquis aliqua stellarum paria ita seliges, ut in singulis paribus altera stella sit variabili paullo clarior, altera paullo minus conspicua; singulasque stellas selectas singulis litteris, ut *a*, *b*, *c*, *d*, ... designabis. Deinde variabilem stellam, quam littera *v* significari convenit, quum aliquibus noctibus cum stellis comparationis, e. g., *a* et *b* contuleris, postea conferes cum *b* et *c*, vel *c* et *d*, et aliis, prout mutatio claritatis requiret.

e. Tum quantum intersit inter lucem stellæ clarioris et stellæ variabilis, quantumque inter variabilem et minorem, æstimabis. Mensura autem qua hæc differentia lucis æstimetur, quamvis in alio astronomo in alioque telescopio sit alia, in eodem astronomo qui eodem semper utatur tubo, exercitatione fiet, ut paullatim sibi constet; atque ex hoc ut sua quisque mensura constanter utatur, totus fructus laboris pendet.

Modus autem mensuræ, seu gradus, quo plerique astronomi hanc claritatis differentiam metiuntur, æqualis fere est decimæ parti differentiæ quæ intercedit inter duas quæ vocantur "magnitudines" stellarum. Qui gradus ut recte definiatur, hæc usui erunt:

Quum aër mutatur vel oculi fatigantur, sæpe fit ut lucis differentia modo major esse videatur, modo minor, vel modo una stella clarior appareat modo altera. Hoc cum evenerit, si, utra stella clarior sit, certo discernere non possis, alteram alteri pone æqualem. Sin quum diutius dubitaveris, tandem alteram clariorem esse perspexeris, fac unum interesse gradum. Si autem stellæ, etiamsi interdum æquales esse videantur, tamen luce differre sine dubio cognoscantur, duos gradus interesse putandum est. Si denique primo intuitu constet, alteram altera esse clariorem, saltem tres gradus differunt. Ac trium quidem graduum quanta sit differentia, facile senties, si exercitationis causa tres stellas observes, quæ ita inter se luce differunt, ut ea quæ est media claritate, a reliquarum altera unum lucis gradum, ab altera duos gradus differat. Sequitur enim, ut trium stellarum lucidissima tribus gradibus clarior sit quam minima. Simili autem experimento quanta sit quatuor vel quinque graduum differentia, inveniri potest. Plurium autem graduum differentiæ,

quum sint parum certæ, evitentur oportet. Quos lucis gradus ut exercitatione discernere discas, commodissime contemplaberis stellas Ursæ et Majoris et Minoris. Variabilium autem si periculum facere libeat, maxime idoneam invenies *β Lyræ*, quum et ternis denis diebus bis maxima, semel minima luce niteat, et nudis oculis conspiciatur, et toto autumnali tempore ab alto cœlo aspicientibus pateat.

f. Præterea ad errores vitandos hæc pauca monenda videntur.

Quum non omnes partes retinæ lucis gradum eundem eadem claritate percipiant, utile erit ex duabus stellis inter se comparandis modo unam modo alteram in mediam partem lentis transferre. Nam quum utramque stellam pari intervallo a media lente distantem simul observas, nisi simul tubum ita huc illuc moveas, ut stellarum imagines per varias retinæ partes transeant, facile in judicanda claritate falleris. Aliquoties in re dubia, velut cum oculus sit fessus, utramque viam inire utile erit.

Stella fulgidissima si forte prope adstet, ne lucis aliarum stellarum turbet æstimationem, micrometro annulari vel alio modo cooperiatur. Ob eandem causam lumina domuum viarumque vitanda sunt.

Quum lucis rubræ claritas cum alba luce comparari non possit, eas ipsas graduum scalas, quibus exercitatione assueveris, rubris vel subrubris stellis non potes adhibere; neque astronomi ullam adhuc hujus rei legem statuere potuerunt. Quamobrem enitendum in luce rubra æstimanda, ut saltem sibi quisque constet. Postremo aliqua adjungam

III. *De Gradibus Notandis.*

g. In diario tantæ amplitudinis, ut complurium annorum notas capere possit, quocunque die stellas variabiles observaveris, hæc notabis:—quotus sit dies mensis, (diem autem a meridie ad meridiem computabis); quæ sit cœli claritas, (hæc autem quatuor quasi gradibus ita significari potest, ut primus gradus (1) significet cœlum serenissimum, quartus gradus (4) cœlum ita obductum ut de stellis nihil observari possit); claritas lunæ (signis hisce (vel ((pro minori majorive claritate adhibitis); aëris humiditas (densa vel tenuis); qua hora stellas variabiles observare cœperis, qua desieris. Pro stellis tamen, quæ ad "typum Algol," ut vocant, pertinent, etiam minutam temporis adscribere oportet. Præterea initio libri annotandum erit, cujus loci tempus sequaris, utrum urbis Greenwich an Lutetiæ Parisiorum, an aliud.

Sic stellas in libro inscribere commodum est, ut prope lævum paginæ marginem singula variabilium nomina aliud sub alio scribantur.

h. Ut describas qua claritate sit aliqua stella variabilis, incipe a stella comparationis majore, variabilem pone mediam, postremam stellam minorem comparationis. Velut *a* 3 *v* 2 *b*, quod sic legendum erit: *a*, stella comparationis major, tribus gradibus claritatis stellam variabilem *v* superat, quæ ipsa duobus gradibus clarior est quam *b*, minor stella comparationis; *b* igitur lucem quinque gradibus minorem emittet quam *a*. Item *a* o *v* hæc significat: *a* nullo gradu major est quam *v*, seu æqualis. Plurimum interest ut adscribatur etiam quandocunque variabilis minor fuerit quam ut conspiciatur.

i. Cum magna singulorum mensium parte luna impediat ne stellas nostras contemplemur, satis erit otii quo, quæ in diario notata fuerint, in alterum librum majorem transcribantur; in quo singulis stellis variabilibus tantum spatii concedendum erit, ut omnibus rebus quæ de quaque stella variabili observata fuerint in eundem locum collectis, satis spatii supersit, quo et quæ proximis annis de eadem stella observata erunt, adscribi, et "maxima minimaque" computari possint; hæc enim quotannis in aliquo ex astronomorum libellis menstruis edenda erunt.

Denique, ut concludamus epistolam, si quis ad nos perscripserit, quali et quanto utatur apparatu ejus generis, quo opus esse initio demonstravimus, indicem stellarum variabilium, quæ ejus telescopio commode observari possint, ad eum missuros nos esse pollicemur; et postea iis, qui de rebus a se observatis certiores nos fecerint, summa semper voluntate et consilio aderimus, et in eis quæ observaverint divulgandis opem feremus.

J. G. Hagen, S. J.

PROFESSOR SIMON NEWCOMB ON FATHER HELL, S. J.

We have the good fortune of communicating to our readers a correspondence between Fr. Hagen and Professor Newcomb on Father Hell, the "Imperial Astronomer of Vienna."

As an explanation of these letters we have to premise a statement by Professor Newcomb regarding Father Hell's astronomical work on the Transit of Venus towards the end of the last century. We reprint it from the "Astronomical Papers prepared for the use of the American Ephemeris and Nautical Almanac" (vol. ii., part v., pages 301, 302), although many of our readers may have seen it in the *Stimmen aus Maria-Laach*, more than a year ago. Professor Newcomb says:

"Considering only the geometric conditions for determining the effect of parallax, one of the most favorable stations in 1769 was that of Hell at Wardhus. The station was near the meridian on which the middle of the transit coincided with midnight, at which time, however, the sun was three degrees above the horizon. But the doubts which had frequently been expressed of the genuineness of Hell's observations long made the question whether to introduce them a very embarassing one to me. It would seem that very soon after Hell's return from his voyage, La Lande, impatient at his failure to publish his observations, expressed strong suspicion of his motives. Hell offered to exhibit his journal, free from all erasures, but this offer was one difficult to accept. Another writer went so far as to maintain that no observations whatever were made at Wardhus owing to clouds, and that the published observations were pure inventions. The question remained in this unsettled state until 1834, when Littrow discovered the original journal of Hell's voyage, which had been preserved at Vienna, and published a critical examination of it. He afterward published a *fac simile* of the record relating to the transit of Venus. His conclusion was that there were obvious erasures and corrections in the journal, the times of first interior contact and of many other phenomena relating to the transit having been erased, and new ones written in their places, generally in different ink,

so that it was very doubtful whether the original recorded times of first interior contact could be discovered.

These results of Littrow's examination were naturally regarded as conclusive, and it does not appear that any one scrutinized the manuscript until the writer visited Vienna in 1883, when, more as a matter of curiosity than with the expectation of reaching any definite conclusion, he compared portions of Littrow's discussion with the original journal. He was soon struck by the circumstance that the description of Littrow did not accurately correspond to the facts, so far as the color and kind of ink were concerned. Cases in which the same kind of ink was used, but in which more had flown from the pen, were described as those where different ink was used. This naturally led to further investigation, and the conclusion was reached that Littrow's inferences were entirely at fault. A detailed account of these investigations is given in the Monthly Notices of the Royal Astronomical Society for May, 1883. (vol. xliii., p. 371.) It will suffice here to give a brief statement of the conclusions so far as they bear upon the question of using Hell's observations:

1. With one or two unimportant exceptions, mentioned below, the numbers printed by Hell are identical with those written in the journal at Wardhus, whether altered or unaltered in that journal.

2. With the same exceptions, the alterations described by Littrow, in so far as they exist at all, were made at Wardhus before it was possible to receive other observations, and were not made with any other object than that of giving correct results. Some, in fact, were made before the ink got dry.

3. The statement of Littrow, that the original figures of internal contact at ingress were erased and new ones written, is devoid of any foundation whatever.

4. The only subsequent insertions with different ink relating to the transit of Venus are (1) the time of formation of the thread of light, which is designated in the original by the single word *fulmen*, and (2) a correction of 2^s to Sajnovic's time of second internal contact.

5. Littrow's mistakes were due to the fact that he was color-blind to red, in consequence of which he wholly misjudged the case on first examining the manuscript, and afterward saw everything from the point of view of a prosecuting attorney."

Professor Newcomb then reprints Father Hell's manuscript notes and explains in a very natural manner the alterations

which he has mentioned. He says: "The explanation is too obvious to need more than a statement." (page 303.)

After these premises the following two letters will be understood by themselves.

Georgetown College Observatory,
Washington, D. C., Jan. 4, 1892.

Dear Professor Newcomb:—

The President of the College and myself take great pleasure in presenting you this copy of the "Synopsis," which we have received this morning from the publisher.

We wish you to accept it as a token of gratitude for an act by which you have obliged the Jesuits of all countries and of all times, viz., the rescue of Father Hell's character from the charge of simulation and falsehood, which has obscured his memory for more than a century.

It was fitting that this act of justice should be reserved to an American astronomer, who stands aloof from the petty quarrels of the old world and feels himself independent of the authority of European astronomers.

Adding my best wishes for the New Year,

I remain,

Very sincerely yours,

J. G. HAGEN, S. J.

Washington, Jan. 9, 1892.
1620 P. St.

Dear Father Hagen:—

Please accept both for yourself and for the President of the University my warmest thanks for the copy of your "Synopsis," and the assurance of my high and warm appreciation both of the gift and of the accompanying letter.

As for the former, I find it very attractive, and expect to keep it always at hand for ready reference. The only disappointment I feel in it is, that my own little library did not contribute to enrich its contents. I have most of the books you mention, including Euler's Opuscula. Can you not call and see it some evening or afternoon?

Your letter is especially gratifying to both myself and family, though I do not feel deserving of the credit you gave me. For me, Père Hell was simply a fellow astronomer, and what I did for his name was done in a spirit of judicial impartiality. At the same time, I must confess that no work of my life has been so pleasant to me to reflect

upon, as this removal of a blot from the reputation of one of the family of astronomers; and your statement, that the body of men devoted to sound learning, to which you belong, feel a pleasure similar to my own, is very gratifying.

Yours very sincerely,

SIMON NEWCOMB.

THE PHOTOCHRONOGRAPH APPRECIATED.

The recent publication of the Georgetown College Observatory on the "Photochronograph" has been the subject of a scientific review in a European paper, whose title is, "*Natur und Offenbarung.*" (Bd. 38, S. 59.) As the writer appears to be a scientist who has thoroughly grasped the idea of the new invention, our readers will be glad to see his views on the subject.

The title of this periodical indicates the line of its tendency: viz., to defend divine revelation by showing that there is no opposition between faith and nature. It was founded in Germany by several Catholic scientists and priests some 40 years ago. The following is a translation of the review in question :—

"The Photochronograph and its application to Star Transits. Georgetown College Observatory, 1891."

This publication accompanied by two beautiful photoengravures affords a new proof that Catholic scientists are keeping abreast of modern science in its restless course of new discoveries. On 36 pages 4vo., we have the solution of a problem that has puzzled astronomers for half a century; the problem, namely, of how to do away with that greatest of all the errors of observation, known to astronomers as the "personal equation."

As is usual in discoveries, the solution of the problem was near at hand. Experiments and suggestions had been made for the last five and twenty years. Probably the most ingenious apparatus was the "Passagenmikrometer," invented by Fr. Braun, S. J. (Leipzig, 1865); but the instrument was never made.

In the preface of this publication, mention is even made of photographic experiments made at Harvard College: still, the Columbus who was to make the egg stand had not as yet come upon the scene. Well, this is what has at last been achieved by the astronomers of the Georgetown College Observatory in Washington. . . . . .

The first photoengravure shows the little instrument. It is extremely simple, consisting of a narrow bar, fastened to the anchor of an electro-magnet, which latter connects with a clock-contact. This is the invention of Father Fargis, S. J.

The second photoengravure exhibits in a straight line more than 200 photographs of the star *Sirius*, consisting of white dots upon a dark back-ground. The row of dots is broken by regular intervals, which tell the beginning and the middle of the minute. Each dot represents one second of time. The memoir explains furthermore that it is the above-mentioned steel bar, which, at each stroke of the clock's pendulum, reveals for an instant the light of the star, hiding it the rest of the time. Perpendicularly to this row of dots can be seen a black hair-line: this is the picture of the thread in the telescope.

Thus is brought about a connection of the star-picture with the clock on the one hand, and with the position of the instrument on the other; a fact which is mentioned in the publication only by the way, but which, being the main point, ought to have been brought out more strikingly. On the whole, we must express our disappointment that greater stress was not laid upon certain important points; for even the specialist has to thumb the pages more than once, and study the Sirius-plate again and again before he realizes the full bearing of the invention.

Greater stress, for example, might have been laid on the fact of the slender means which were at the disposal of the observers; viz., a transit instrument built half a century ago by Ertel in Munich, which, consequently was never intended for celestial photography. Our observers relate that when they first went to work, they were devoid of all experience in this line of investigation, and that they hit upon the right thing as if by a lucky accident.

Again, the importance of the new apparatus, not only for determining time and longitude, as the memoir very modestly hints, but for celestial photography in general, ought to have been more fully brought out. One need but recall the recent failure of the determination of longitude between London and Paris: the English and French observers first did their work at home by telegraph; then they exchanged places to do the whole work over again, for the sole purpose of getting rid of the exasperating "personal equation." In spite of all this a mistake of half a second remained. All these observers agree that the great expense of time and money is wasted, and that the whole labor will have to be done over again. Nay, it is proposed that the observers shall not only exchange places in London and Paris, but

carry with them their own instruments. Now all this would become entirely unnecessary if the new apparatus just described were inserted at each end of the electric telegraph, thus setting aside the observers altogether.

Georgetown College is the oldest Catholic educational establishment in the United States, and has lately celebrated the centenary of its foundation. We congratulate Georgetown College on following in the footsteps of the once famous Roman College Observatory. Had the celebrated Fr. Secchi published this memoir, it would indeed be numbered among his very best achievements.

WITH THE INNSBRUCK SCHOLASTICS IN VACATION TIME.

To spend the entire month of August on a narrow stretch of table-land at an elevation of some two thousand four hundred feet above the sea, in a country richly wooded and grass-grown, with some of the highest peaks of the Tyrolese Alps in constant view, and glaciers within not impossible distances; to be allowed to wander at will across the meadows and under the shady fruit-trees of a pleasant villa overlooking a long, pent-up valley, green and gay with luxuriant farms rolling down to an eager, shining river, whose murmurs could be heard far up along the slopes, as it chafed against the wall of fir-grown rock that hemmed its foaming waters to the right; to realize all day long that the outside world was very far away, and to catch no other tokens of its existence save what came home to one by the shrill whistle of the fast-going express, plying between Paris and Rome, or the thundering metalic jangle of the long "goods-trains," carrying the rich products in trade of the busy people of the north to the more easy-going folk of the south; and, over against you to the west, to watch the fantastic playing of the wind, from hour to hour, as it whirled the white dust along the stately *Brenner strasse* that follows the pathway of the ancient Roman road leading southward along the middle spur of hills that line the great pass into Italy—to enjoy all that, and to be in addition the wards of a kind-hearted superior whose one concern, during all the days of your sojourn, was *Speisen* and *Spiele* and *Ausfluege* in plenty to fill up the vacant hours—that was the happy privilege of the American colony at Innsbruck at the "villa" which

they spent in company with their Austrian brothers during the summer vacation of 1891. It was a month of novel experiences, some of them instructive, and all pleasant to look back upon. The house in which we lived was a substantial Tyrolese dwelling, known as the *Zenzen-Hof.* It had been a villa of the old Society, and in passing out of our hands had acquired the picturesque name which it still retains. In external appearance it differed little from the ordinary houses of the well-to-do Tyrolese farmers. It was a two storied structure, square and gabled, and covered with white stucco, having the barn and stables at one end, and the dormitories and rooms of the community at the other. Most of us enjoyed the privacy of single chambers. The arrangements of the day had many points of resemblance with those of the villa at St. Inigo's. At breakfast, at which there was not seldom *Deo Gratias*, bowls of native honey and great piles of fresh butter and wheaten *semmels* were put upon the board to remind you that it was a time of good cheer. A detail of this kind could hardly escape the notice of a stranger; and to appreciate it one must remember that no where on the continent is breakfast a very serious affair.

Of the modes of pastime, with which the more favorable conditions of geographical position and national customs have made our brethren familiar over seas, there were not so many. To take a case in point; there were streams in abundance, and all within easy distance; but I never heard that anybody went to fish in any of them. Nevertheless, one could easily forget that he was in Europe; for it was impossible not to realize how trivial and unimportant were the differences that marked off the holidays of a scholastic in the old world from those of his brothers in the new. The same spirit was everywhere apparent, not merely in the broader feature of the rule, but even in the smallest details of the discipline of common life, in the arrangements for rest and recreation, in the management of excursions, in the vagaries of head-gear, which embraced every variety of covering from a "knock-about" to a fez-cap, and in the generous supply of periodicals and illustrated magazine-literature, in the production of which the great German publishing-houses are making such commendable efforts to surpass their English and American masters. The game which absorbed most of our attention when knocking about the grounds was *Kugel* or *Kegel*, as I was not unfrequently instructed to call it. *Kugel* is good German for our game of nine-pins. I say this, of couse, *salva meliore doctrina;* for in a dispute about the correctness of *Kugel* as against *Kegel*

I dare not decide. I believe it all depends on the point of view, *Kugel* being the ball, and *Kegel* the pins.

The *haustus lautior* was given regularly at four in the afternoon. It was the hour at which casual visitors from the city usually arrived; and it was always characterized by true Austrian fellowship and general good-feeling. Unlike our Maryland *merenda* it was served in the community refectory, where the fathers and scholastics sat together and sang songs and ballads of their own composing with the most catching of refrains. It was delightfully classic. It was like being at Athens in the days of the Peloponnesian war, and listening to Terpander's *skolia*. One needed but the moving branch of myrtle to make the illusion almost complete. But it was more than classic. It was *bonum et jucundum* too; and many a time at these four o'clock luncheons was I reminded of St. Bernard's touching adaptation of the Scripture text. Here indeed were the sons of many peoples, whom all the codes of all the politicians of central Europe could not amalgamate, dwelling together in a unity that was positively inspiring to behold.

But that which contributed most of all to fill our summer's holiday in the Tyrol with experiences worth remembering was the incessant round of pilgrimages and mountain bands, in which the whole community, fathers, scholastics and brothers took part. Pilgrimages and mountain bands! The juxtaposition in fact was not as strange as it looks in words. You must take the phrase *in sensu composito* when you are in the Tyrol. There are no pilgrimages without a mountain party, nor is a mountain party conceivable without some public act of devotion. The first of these excursions carried us to the shrine of *Our Lady of Heilig-Wasser* and the great round top of *Patscherkofl* some three hours above it. Fr. Barrett and Br. Cooreman, a good stout specimen of the Belgian Province, together with Br. Esterhazy and myself were sent out in the early dusk of the morning, before the mist had risen from the hills, as a sort of advanced guard with instructions to get things ready at the shrine, and secure a good breakfast for those who were to follow an hour or two later. We sallied forth a little after four, armed with good stout Alpine stocks, and having one knapsack in the party, containing an abundant supply of native white wine and buttered *semmels*. We carried, in addition, a few hard-boiled eggs which had been cooked to a density that appalled me, when I came to test them; but I was assured by those who knew that they would leave no unpleasant effects, and were, besides, an excellent preservative

against the inconveniences of over-perspiration, and the consequent danger of catching cold. The hygiene of mountain-climbing permits liberties with one's digestive organs undreamed of by the scientific dwellers of the plains. A brisk walk of three hours carried us up to the snug little *Gasthaus* of the Premonstratensian Canons, perched like a nest among the firs, over two thousand feet above the Inn. Adjoining the chapel was the shrine of *Our Lady of Heilig-Wasser*, where Fr. Barrett said Mass and gave us holy Communion. Nothing is so typical of the Tyrol and the picturesque but fervent devotion of its brave-hearted mountaineers as this place of pilgrimage at *Heilig-Wasser*. If you enter the chapel in the early morning you will probably find a mere handful of peasants at Mass, not more than four or five at the utmost. In the course of the day, a wood-cutter will drop in to mutter a prayer before going to his work. Later on, a mother and her daughters will enter, as they are passing on their way to gather brushwood along the mountain. It is altogether a religious place, and fit to be a home of memories. You are far above the level of many of the highest passes in the Alps, the St. Gothard, the Mt. Cenis, and the great Brenner. There is not a human habitation in the neighborhood. If you look down through an opening in the trees you will see the pretty villas of the well-to-do citizens of Innsbruck scattered along the outskirts of the hamlets of the *Mittel-geburge* and further down two or three great yellow castles, and the rich green valley of the Inn. You are looking down on historic ground. It was through this narrow pass below you that the hordes of Brenner marched so many centuries ago; it was down through these same hills that Pontius Pilate rode to seek his fortune in the capital far to the south of these rugged mountains; it was along that dusty highway that the young St. Stanislas tramped in his weary search for the Blessed Peter Canisius; it was on these heights that the patriot Hofer fought for liberty against the great Napoleon. But up here there is no other sign of life but Our Lady's chapel and the little *Gasthof* of the Premonstratensians; while above you, and below you, and on every side are black masses of fir and the solemn silence of the hills. As you see all this you can hardly help asking yourself, how came an oratory to be built on this out of the way ledge of the mountains? The answer is in the gurgle of the spring outside the church door, and in the votive-tablets that literally cover the walls of the shrine from roof to floor. They are curious things, those votive-tablets. They are grotesque, if you will. The drawing is

out of all proportion, and the coloring is a distraction to the soul. But they tell an eloquent story. The dates of some of them carry you back three centuries and more; while others of them are barely a week old. They record every imaginable sorrow from which the Tyrolese peasant prays to be delivered, from the havoc of the storm or the terrors of the lightning, which does such fearful work upon these mountains; or from the more ordinary griefs of the death of a mother in child-birth, or the loss of a cow, or the falling of a tree. They are in every variety of dialect, and there is often a freedom in the grammar that tries the knowledge of the reader who has gleaned his German from the text-books of the schools. To every picture there is appended its own descriptive legend, giving day and hour when the threatened woe was held back; but through them all there runs the tender burden, always expressed in a formula that knows but a single change: *Maria hat geholfen* or *Mariahilf!* It was an edifying spectacle to one brought up amid the colder devotions of the west; and you said to yourself: "It is good to be here." In answer to a query of mine, one of the fathers very sensibly remarked, that in permitting the erection of these tablets the ecclesiastical authorities made no claim for the miraculous nature of the favors granted. There might be something supernatural in the character of the incident; but it wasn't always possible to decide. Our Lady had been appealed to in a moment of great need, and what had been asked for had come to pass. The person so blessed naturally felt grateful; as why shouldn't he? Hence the odd little pictures set up in thanksgiving, just as in America we send acknowledgments to the *Messenger of the Sacred Heart* in Philadelphia, when what we have prayed for has been vouchsafed us.

The healing waters of the well break from the mountain wall just outside the chapel door, and flows into a large stone basin. Above the spring is a very old and quaintly carved statue of our Lord in painted wood, representing him as rising from the dead. The wound in the side is a large opening, by looking through which the beholder sees that the image is quite hollow. This is all that remains of a curious contrivance of ancient days, by means of which the waters were made to flow into the back of the statue, and out through the great wound in the side. The present bishop of Brixen, however, Dr. Aichner, a distinguished canonist and a very saintly prelate, objected to this piece of naïve realism as being calculated to encourage superstition,

and he ordered the guardians of the shrine to let the waters flow in their natural channel.

We took breakfast in the same upper room, as an inscription in marble on the outside of the house duly set forth, in which the Emperor of Austria, the King of Saxony, and poor unfortunate Maximilian of Mexico once passed a night on one of their hunting expeditions, far back in the forties. We learned from the good old woman who waited on us that two American bishops had honored the same chamber with their presence. One of them, I believe, was the present bishop of Rochester. We naturally tried to make the dear woman believe that that incident should have been recorded in marble also, as being not less noteworthy. "The Americans are a great people." "*Ya, Ya*," she answered, "*die Amerikaner sind brav, aber der Kaiser*"—the sentence was left unfinished; but the arched brows and the contented smile that accompanied the rhetorical pause that followed, told us better than words what the great *Kaiser* was in her eyes. There was no converting her; for loyalty is not the least of the many virtues that make the Tyrolese so lovable.

The hardest part of our journey still lay before us. It was nearly nine when we began the ascent. The day was clear and glorious; overhead was a rich blue sky. Far below us lay one hundred miles of the valley of the Inn, with its long level stretches of green pasture-land, and its fields of yellow wheat blurred and indistinct in the soft haze of August. At the height at which we were the air was keen and bracing; and for a good part of the way we pushed on bravely, full of the exuberance of the place and the hour, in spite of the fact that the peak seemed as far off as when we started. By the time we reached the open Alpine spaces, our energies began to flag; and when, a little past noon, we dragged ourselves across the lichened rocks that lay scattered about the top, we were a tired and broken party. But a fire and a hearty lunch soon put us in good humor, and we were in the right mood to enjoy the scene. It was wonderful. *Patscherkofl* is by no means one of the highest of the Tyrolese peaks; its altitude not being much more than seven thousand feet above the sea; but the outlook from the summit is grander than from many a loftier mountain. Besides the lovely beauty of the Inn valley which lies some five thousand feet below you as you face the north, you see rising up in front of you the long double wall of bare rock that marks the southern confines of Bavaria; while to the west and south are the broad snow-fields and the shining glaciers of the *Stubai*. It was surely worth all the trouble

we had taken to see it. One felt as though he could stand looking at it forever.

The journey down was not as problematic as the ascent had been. We stopped on the way at a herdsman's hut to have coffee made; and we reached home a little before seven where we found a good dinner awaiting us. One of the excellent traditions of the Austrian Province is that a day's outing shall always be finished with a substantial meal. The community dinner is postponed until the return of the excursionists; the *fercula lautiora* are then put upon the board, and the indispensable tumblers of hot tea, sweetened with loaf-sugar and Jamaica rum, are brought in as an appropriate close to the day's relaxation. That tea, I believe, is the Austrian *goutte*. It is the *haustus vini generosioris* provided for in so many custom-books.

The pilgrimage to *Heilig-Wasser* was but the first of a series of five excursions, conducted on similar lines; with the sole difference, that each succeeding expedition surpassed the foregoing, not merely in the greater tax it put upon our endurance, but in the larger opportunities it gave us for acquiring an experience that was as delightful as it was instructive. In every other excursion we went on historic ground. For the expedition to Telfes we rose as early as two o'clock. A half hour later we were on the road, making our way through the woods of the Ahrenberg, under the faint light of the stars. It was very romantic. We marched in single file, meditating as we went, up hill, down dale and across stream, lighting a candle stump, every now and then, to guide ourselves in uncertain paths. At four we came in sight of the glaciers of the *Stubai*, all flushed with rose, as the first rays of the morning sun broke across their rolling fields of snow. It was a sight to remember. I had read of the *Alpengluchen*, but I had never dreamed it was half so beautiful. Below in the valley where we were moving it was still gray, and the meadows were half veiled in drifting mist: but far up above us every peak was tipped with opalescent light. We heard Mass and received holy Communion at the parish church of Telfes; breakfasting afterwards with the *Pfarrer*, Dr. Von Alpenheim, an old Innsbruck *convictor* and very devoted to our fathers. Towards midday we reached an upper *Alm* with an enclosed valley, where a cluster of peaks made a veritable amphitheatre with sloping sides of short thick grass, rich in deep green color, and pleasant to the touch as softest velvet. Here one of the Hungarian scholastics, Br. Drebitka, prepared a substantial dish of *Kulas* (pronounced Kúlash), a

kind of Magyar ragout, highly seasoned with that fiery red pepper of which the Hungarians are so fond.

But our most ambitious climb came some days later. As the train comes down through the Inn valley from the northeast, the passenger gets a glimpse of a bold conical mass of scarred, naked limestone rising behind Innsbruck to the southwest. That is the *Serles* or *Waldrast-spitze*, as it is just as commonly called. It is one of the highest peaks in the North Tyrol, and stands right in the path of the sirocco, which blows up through the Brenner pass from Italy at frequent and unexpected intervals, to remind you that Africa is not so very far off. One could hardly avoid a friendly feeling towards that peak of *Waldrast;* it looked so like the ideal mountains on which the youthful imagination used to feed a generation ago in the now defunct atlases of McNally and Monteith. If there were only a perennial snow-cap the picture would be complete; but, as I said, the sirocco blows that way; and though there is snow there often enough, even in July, it never remains a long time together. That peak was the terminus of our most memorable excursion. We rose at half-past eleven; and set out at midnight, under a glorious full moon. After four hours of hard climbing, we knocked at the door of the Servite Monastery adjoining the church and shrine of *Our Lady of Waldrast;* and in a little while the priests of the party began Mass. The church was rather a large building in the *rococo* style; though not without beauty. It had been rich once upon a time; but that was in the last century before Josephinism came in with its dubious reforms, and its Jansenistic zeal for primitive discipline and pure morals. Behind the convent was a large mass of gray walls, crumbling and ivy-grown. That too was a Josephine reform; for the "Imperial Sacristan," says a popular Tyrolese tradition, couldn't endure the thought of noble monastic buildings: they were an abomination to his austere soul. After breakfasting at the little *Gasthof* opposite the convent, we pushed on to the top. For an hour and a half nobody seemed tired, and the climb was very pleasant; but about ten, the bank of dark cloud, which had been dragging along the upper ridge all morning, came down upon us with a whirl of rain, sleet, and wind, that threatened to sweep us down into the *Stubai-thal* with every gust. We kept on, however, though it grew so dark that we could hardly see a dozen feet before us. It was impossible to keep together; and our party soon broke up into small bands of two and three. As we reached the top the storm changed into a hissing, blinding rain of sleet, that made one's ears and cheeks tingle

with pain. Now and then there was a rift in the great bank of seething gray cloud that swirled around us, showing wonderful glimpses of the *Stubai-thal* bathed in sunshine a good mile and a half below to the west. But of the Inn valley—and it was for that superb view we had spent all our labor—we saw nothing. Yet nobody would think of turning back when so near the summit. So we pushed bravely onward, climbing up the last bit of sheer rock with the help of a steel cable. The sensation could hardly be called pleasant; though it was surely very exhilarating. It was so cold you could hardly hold on with your hands; and in an unexpected moment there came two or three ugly cracks of thunder, to remind you that there were other dangers than those of stumbling on those terrible heights. There was little speech uttered in getting over that last bit of rock; and more than one pale face peered anxiously at its neighbor in the mist; but companionship makes a man brave; and somehow or other, we clambered on, and in a few minutes two of us—for all that I remember is Brother Eterhazy and myself—were crouching blankly on the knob of bare stone that marked the summit, nibbling our *Semmels*, and trying to assure each other that we were ten thousand feet above the Adriatic! The wind was blowing with a violence that made it unsafe to stand upright; for there was a sudden slope of six hundrd feet of smooth rock but a stone's throw away. So spreading a mackintosh on the sleet, we sat down to drink our wine and listen to the shrill music that the wind made, as it blew across the nozzle of our bottles. It soon became evident that to stay there for more than five minutes would be impossible. It wasn't the wind that drove us down, nor the long muffled growls of thunder; for that was far below us. It was the cold. I never felt anything so cutting. The temperature of a Dakota blizzard would make mild spring weather in comparison with it. In an hour and a half we were back in the little *Gasthof* of the Servite Monks, eating a good Tyrolese dinner, and laughing over our exploit. Many of us were too tired to think of making the return distance on foot; so Fr. Gasson headed a party down the hills on the opposite side of the mountain into Mattrei—the old *Mattrei* of the Romans—where we caught a train that took us back to the *Zenzen-Hof*. That night there was much speech-making at dinner, for it was the night of one of the great villa-feasts, and those of the party, who in the midst of the rain, sleet and mud of the roads, had vowed to climb no more mountains, were disposed to look upon the resolution as inconsiderately made.

A few days later we were on our last excursion, exploring

the great gorge on the abbey lands of the Benedictines of *Ficht* and *Georgenberg*. It was a long narrow defile, walled in by jagged masses of vine-grown rock over six hundred feet in height, a veritable Colorado cañon—in miniature, as the resident native with becoming self-surrender never fails to add, if he suspects that you have come from the land of newer wonders across the seas. He has a dim sense that every league of his native soil is as familiar to an American, as the nooks and corners of his own noble *Innthal* are to himself and the peasantry. But the gorge in the *Georgenberg* need steal no fame from the marvels of the great West. It has a solemn beauty that is all its own. The sons of St. Benedict were surely in love with God's mountains when they came to build a cloister in this almost impossible place, nine centuries ago. The Abbey of *Georgenberg* was founded in the year 980. It is a mere mass of ruins now; the old abbey church and a wing of the former cloister being the only portions in preservation. Towards the close of the last century, when for the third time in the course of its long history the abbey had been destroyed by the forest fires that sometimes break out upon these mountains, the monks determined to build lower down in the shelter of the valley. That was the origin of the present foundation of *Ficht*, a noble monastic pile on the lower slopes overlooking the Inn. The monks of *Ficht*, in common with the rest of their brethren throughout the Austro-Hungarian Empire, are reputed to be very rich. A new comer is quick to notice the difference between them and the ordinary clergy. Their ways are very courtly, full of an exquisite refinement; and they are very gracious to strangers. The abbot, who is a person of some consequence in the empire, is a man of simple, almost retiring manners, who comes very frequently to take dinner with the community at Innsbruck.[1] It was at his invitation that the excursion was undertaken. The church of *Our Lady of Georgenberg* is very beautiful, and

[1] It may interest Ours in America to know that most of the Benedictines in Austria, Hungary and Bavaria, come to Innsbruck to study. They live in our house and follow the ordinary discipline of our scholastics. They are under the government of a regent and one prefect, both of whom are Jesuits subject to the ordinary obedience of the rector of the house of studies, who must not be confounded with the rector of the university. Under the existing arrangements, that office cannot be held by one of the Society. The Premonstratensians, the Cistercians, the Conventuals of Herzegovina, the Teutonic Knights and ordinary diocesan students from other parts of Europe follow the same mode of life. They dine and take recreation in common. With the exception of the Conventuals, they all confess to Jesuits. They have their own spiritual prefect, but are free to confess to any of the fathers of the house. There were a little over a thousand students at Innsbruck last year. Three hundred and thirty of these were matriculates in theology, of whom nearly one half lived with our fathers. The *Convictus* at Innsbruck has no legal status. It is purely a private enterprise of Ours.

wonderfully rich in relics. It is here that one of those famous mediæval miracles of the doubting priest and the Real Presence took place, when the consecrated wine is said to have assumed the appearance of human blood. The incident happened over six hundred years ago. A portion of the sacred species was inclosed in a sealed phial at the time of the miracle; and even to this day the phial with its contents is exposed to the worship of the faithful in a large monstrance of precious metal. Through the courtesy of one of the fathers we were allowed to inspect the phial quite closely. It is about the size of a man's little finger. In examining it I saw a reddish brown substance such as would be found by a deposit of rich wine at the bottom and on the sides of the glass. I believe that proofs of the authenticity of the relic and of the genuineness of the original miracle are not lacking; but I met nobody who gave me a satisfactory account of them. The number of *ex-voto* offerings that give evidence of cures wrought by the touch of this relic of the Blessed Sacrament is very striking. Many of them are exceedingly old; and not a few of them precious and beautiful. On a knoll opposite the church there is an oratory, dedicated to the Holy Trinity, with some noble specimens of modern German wall-painting, representing the early champions of Catholic teaching on the great mystery. We took dinner in a large dining-room of the hospice, now become a mere *Gasthof* for transient guests, under the portrait of the long-forgotten Cardinal Celsarius, Minister of State, under the Emperor Matthias. Like all Cardinal Ministers, Celsarius was a great man in his day; but like not a few of that class of dignitaries he fell from favor; and from 1619 to 1622 he was a prisoner in disgrace in the monastery of *Georgenberg*. There was something more than dramatic, I thought, in this uncouth revenge of time, in this strange medley of old-time stateliness and modern commonplace, in the tavern-like furniture, the *menus* and wine cards, and nineteenth century bent-wood chairs, in the confused chatter, and the light-hearted banter of this excursion dinner of some two dozen Jesuit scholastics of many races, in this ancient house of prayer, now become a mere inn for the entertainment of orthodox, liberal, and Jew, and that handsome, thoughtful-looking, half-melancholy face of the disgraced and banished cardinal in the Vandyke beard gazing down upon it all. "The whirligig of time" does "bring in his revenges," and they are often grotesque as well as cruel.

While waiting for the train at Schwaz, we visited the churches of the old town, staying longest in the ancient *Pfarr Kirche*, a beautiful Gothic structure in a lamentable

state of decay, divided into two great naves by a middle line of pillars, and rich in sixteenth century tombs in bronze and marble and profuse armorial bearings. The middle line of pillars marks a moral as well as an architectural division; for the church is under a kind of divided jurisdiction; one half being in charge of the Franciscans, and the other being ministered to by the parish priest and his assistants. A faded silken banner hung from every pillar. I counted no less than four wooden statues of our Lady, dressed in wonderful robes of spangled silk and velvet, and having long curls of beautiful human hair that fell down about the shoulders in rich profusion. The *ex-voto* offerings were very numerous, and as I gathered from some of them, each statue seemed to be under the care of a separate guild. Schwaz was a centre of Tyrolese Lutheranism in early reformation days; and tradition says that for a time the outlook for this paradise of faith was very gloomy. The lord of the solemn-looking keep that rises among the oaks on the hill above the town gave shelter to the heads of the sectaries; but our own Blessed Peter Canisius and his companions, and the devoted Capuchins, who opened one of their earliest houses in Innsbruck, were too much for this reforming noble; the sectaries were sent packing to "the black north;" and to this day it is the boast of the peasantry that heresy never gained a footing *im heiligen Land Tirol.*

That night we had our farewell dinner. There was some speech-making and much singing about the scholastic vagaries of the year, and especially of the mishaps of the pleasant vacation tide; then there was tea, and we knew that the end had come. On the evening of the following day the fathers returned to Innsbruck; and we remained at the *Zenzen-Hof* to begin our retreat. Nine days afterwards while walking along the *Brenner strasse* on my way into Innsbruck, I turned to look up for the last time at the white, stuccoed house upon the hill, with the great bronze crucifixion standing out in the lawn beside it. I could hardly help feeling like a lad going away from home to school. There are many permissible modes of recreation open to a scholastic of the Society; but few so delightful, I think, as a three weeks' holiday with that happy community of Ours in the Tyrol.

CORNELIUS J. CLIFFORD.

Louvain, Jan. 25, 1892.

VOCATIONS FROM FORDHAM.

A Letter from Father Fagan to the Editor.

Feb. 7, 1892.

Rev. and Dear Father,

P. C.

In the last number of the Woodstock Letters there was a statement, which in justice to St. John's, should not be allowed to pass uncorrected. In the *Varia* you say that this college has given fifteen graduates to the Society and ten undergraduates. In point of fact St. John's has sent eighteen graduates to the novitiate and twenty-seven undergraduates. Actually, there are alive in the province five Fordham graduates and eighteen undergraduates as the lists I give will show.

Fordham graduates who have become Jesuits: 1850, Rev. David A. Merrick, A. B.; 1857, Rev. John M. Fitzpatrick, A. B.; 1858, Rev. George B. Kenny, A. B.; 1863, Rev. William J. Doherty, A. M.; 1865, Rev. Francis A. Smith, A. M.; 1865, Rev. John N. Poland, A. B.; 1866, Rev. William Poland, A. B.; 1870, Thomas A. Donahoe, A. B.; 1872, Rev. John C. Keveney, A. M.; 1873, Rev. George E. Quin, A. B.; 1873, Rev. Joseph Zwinge, A. B.; 1876, Alexis J. Meyers, A. B.; 1878, Inigo P. Deane, A. B.; 1878, Austin P. O'Malley, A. B.; 1879, Cornelius J. Clifford, A. B.; 1879, Edward F. Reynaud, A. B.; 1881, Thomas Fenton, A. B.; 1884, James J. Walsh, A. M.

Of these, one, Mr. Fenton, died a novice, two others, Mr. Donohoe, '70, and Mr. Meyers, '76, remained only a short time in the novitiate, and three others took their vows but are no longer among us.

Fordham undergraduates who have become Jesuits:—1846, Rev. Patrick F. Dealy; 1868, Frederick Tourtelot; 1873, Rev. James P. Fagan; 1873, Rev. James Wellworth; 1874, Rev. John H. O'Rourke; Thomas McCafferty; 1875, Rev. John J. Broderick; 1876, Rev. Thomas G. Wallace; 1877, Rev. Henry A. Rache; 1877, Rev. John B. Pittar; 1877, Rev. John Sinnet (Canada); 1879, Thomas I. Cryan; 1879, William M. McDonough; 1879, William Richmond; 1880, Patrick J. Cormican; 1881, Bernard E. McCusker; 1881, James H. Moffit; 1881, Peter J. O'Carroll; 1882,

(Rev.?) Joseph A. Watson (Canada); 1883, Eugene L. Ryan; 1883, Michael A. Purtell; 1887, Ferdinand A. Rousseau; 1887, John J. Lunny; 1887, John P. Walsh; 1888, Edward H. Weir; 1888, Francis P. Donelly; 1890, John M. Keane

Of these Mr. Tourtelot did not enter the Society till about 1876. He had been forced to leave school in 1868 through family reverses of fortune, but he preserved his vocation through eight years of a busy life and died happily among us. Some details of his noble and edifying career appeared in the WOODSTOCK LETTERS, after his death. Of the others, Mr. McCafferty lost his mind during the long retreat and had to be sent away; Mr. Richmond also was sent away much to his sorrow, as he showed no signs of a vocation. Mr. McCusker left the Society after taking his vows, and Mr. Moffit who was forced to leave the novitiate by failing health was granted the privilege and the consolation of pronouncing his first vows, almost with his last breath. The others are still at work in the province.

With regard to these lists it will be noticed that no undergraduate of this college, except Father Dealy, entered before 1872. In the last nineteen years, therefore, Fordham has sent to the novitiate twenty-six undergraduates and nine graduates, or an average of about two each year. It might be remarked too that as Father Dealy entered in 1846, the year our Society assumed control of the college, fully twenty-five years passed before the influence of our fathers began to make itself felt. While, then, we are reaping in joy what others who went before us sowed but did not live to reap, we cannot overlook the zeal and earnest work of those who both reaped what had been sown and sowed on their own account in the last twenty years.

In making out the lists given above, frequent recourse had to be made to old catalogues of the college, and especially to the last Triennial Catalogue, issued in 1890. The first thing that must strike one in looking over the list of graduates given therein is the frequency with which the word *clergyman* or *clerical student* occurs after the names. We have heard it so often repeated that our boarding-schools are exceptionally barren as regards vocations, and that life in boarding-schools in general, but more particularly in the year immediately preceding graduation, is fatal to vocations, that many of us have been brought to accept this as a settled and demonstrated fact, and even to advance reasons for what is certainly a very serious state of affairs if it exist. I do not know how far the figures below will go

to dispel this notion, at least as far as it applies to Fordham, but I think they will interest many.

Since 1846, St. John's College has graduated somewhere in the neighborhood of 521 students; 135 of these or something more than one-fourth part have devoted themselves to the service of God. Of the forty-five Honor Men, that is of the graduates who stood first in their class, twelve became clergymen or, again, a good fourth of the whole number; and of these nine were graduated in the last twenty years.

The Biographical Medal was founded in 1859. It has been awarded, therefore, about thirty-one times. Thirteen of the successful competitors or nearly one-half became priests, seven within the last twenty years. The Hughes Medal for mental philosophy was awarded for the first time in 1878. Of the twelve graduates who have won this, the highest distinction in the gift of the college, seven gave themselves to God, and of these two entered the Society.

In fact, I find only three years of the forty-five since the college first gave degrees not credited with representatives in the ranks of the clergy: these are 1852, '56, and '61. For the last twenty years, the number of vocations to the priesthood among graduates and undergraduates, as far as I have been able to ascertain them is shown by the table below.

1871—2	1881—2
1872—7	1882—3
1873—2	1884—6
1874—5	1885—3
1875—4	1886—8
1876—7	1887—3
1877—2	1888—2
1878—6	1889—3
1879—6	1890—3
1880—2	1891

The class of 1890 had already given two members to the Society, in Mr. John P. Walsh and Mr. Francis P. Donelly; a third member decided to enter the Society in the retreat the class made after their final examination, but family reasons have prevented him so far from obeying the call; this year a fourth means to enter the seminary. The year 1891 gave Mr. Edward Weir to the Society, and another member of the class would have followed him were it not for parental opposition; a third member of the class, now taking the postgraduate course here, will next year begin his studies for the priesthood at Innsbruck.

Bishop Rosecrans was a graduate in 1847, and the following are actually the Vicars General in their dioceses, or have held the position in the past: the Very Rev. William A. Keegan of Brooklyn, graduated in 1848; the Very Rev. James Hughes, Vicar General of the Hartford Diocese, graduated in 1849; the Very Rev. John A. Kelly, V. G. of the Trenton Diocese, in 1853; the V. Rev. James S. Lynch, V. G. of the Syracuse Diocese, in 1867; the V. Rev. Charles C. Prendergast, V. G. of the Savannah Diocese, in 1853.

The record is not one that this old seat of learning need be ashamed of, and if a reason were to be asked for this fecundity of old St. John's it would have been easy for anyone to divine the chief one, had he been present in the college on the day of our Lady's Purification, known here as sodality day. At 6.30 all the boys approached the Holy Table. At the solemn Mass which was sung at nine A. M., all the boys were again present, the sodalities following their banners, marching in procession from their divisions to the parish church, where the solemn reception of the new members of the Parthenian Sodality took place. In the evening at 6.30, the boys again assembled in the college hall where representatives of the three senior classes gave a Literary Academy in honor of the Queen of old St. John's. At the close of the exercises the whole college arose and chanted the *Magnificat.* As long as this spirit of love and devotion to Mary reigns here vocations will not be lacking.

Commendo me, etc.

JAMES P. FAGAN.

REMINISCENCES OF OUR LATE FATHER GENERAL.

[*The following reminiscences have been compiled from accounts sent to us by those who have personally known and appreciated our late Father General. We are not at liberty to publish their names, but we can say that we have written to those who, we knew, had intimate relations with his Paternity and that they have all answered. In the name of all our readers we thank them for their promptness and the trouble they have taken to make us know him better and the great work he did for the Society.—Editor W. L.*]

Anthony Maria Anderledy was born at Beresal, Canton Wallis, in Switzerland, on June 3, 1819. One of his fellow-novices who well remembers the birth place, writes us, it was on the magnificent road that leads from Brieg up to the Simplon Pass into Italy, almost half-way up the mountain. Four miles north of Beresal was the college of Brieg conducted by our fathers, and it was here the young Anderledy made his studies from the lowest grammar to rhetoric which he finished in 1838, thus completing his college course in six years. As a student he was cheerful, full of life, and fond of harmless tricks. He was a general favorite and won by his manliness a great authority amongst his fellow-students. His moral character was above reproach and so much esteemed that no one would ever have dared to say anything unbecoming in his presence. He acted frequently in the college dramatic exhibitions, and excelled in the representation of daring and energetic characters, and he is still remembered as having played remarkably well the part of the Greek emperor Anastasius, who, after having persecuted the Church, met his death by being struck by lightning.

On account of his lively character no one imagined that he would join the Society; but when God called him he made the sacrifice, though it cost him so much to leave his home that a few days before his entrance, in the presence of one of his prefects and a fellow-student, he shed bitter tears. This is the more remarkable as his home had not many natural attractions, his father keeping a boarding-house in the mountain village, far removed from all that might be attractive to a young man of education and of such a viva-

cious disposition. Of his character at this time and the impression he made on his fellow novices, one who passed with him the first four years of his religious life writes as follows:—

"I became acquainted with Fr. Anderledy on the 5th of October, 1838. There were seven of us, young men and students of different Jesuit Colleges, who had just finished their poetry or rhetoric, and we were all going to enter together the novitiate of the Society which was then at the college of Brieg, half a mile from the Rhone, in the Canton of Wallis. We arrived there on the 4th of October, 1838, about 10 o'clock in the morning, and learned that an eighth postulant, a student of philosophy by the name of Anthony Anderledy, was expected. We were of course anxious to see him and that he should enter with us. The next day he came and we received him most cordially. To our first question, 'Where do you come from,' he told us that he was a Swiss like all the rest of us, having been born but about four miles south of the novitiate.

"Our master of novices was the excellent Father George Staudinger; seeing and hearing him, you would think you saw and heard one of the companions of St. Ignatius. We lived in the novitiate from the 4th of October 1838 to the 10th of October 1840, which was then the tercentennial year of the Society. On the 10th of October, eight of us took our first vows, Father Anderledy the last in turn, because he entered a day later. We were called the eight beatitudes, a miserable application indeed, with the exception of the eighth beatitude which fell to the portion of Father Anderledy who surely had to taste of it.

"You will ask me what impression he made on his companions in the novitiate, what distinguished him, what virtues and qualities were specially noticed? I will tell you in a few words. As the great man appeared at the end of his life, so we noticed him in the foundation he laid in the novitiate. We all felt happy in his company; he was affable, kind-hearted, charitable, generous, modest, truly devout, mortified, eloquent and fervent. When speaking from the pulpit in the refectory he had very winning manners, and in spite of himself, we could notice in him great dexterity for governing. All these qualities increased during the two years of juniorate, and we perceived in him a determined disposition to be a saint—a saint according to the spirit of the Society whose constitution, rules and customs he evidently esteemed, praised and followed, and no difficulty could make him deviate from them. This is his character, which sometimes we would compare with that of Claudius Aquaviva."

After his novitiate Fr. Anderledy had his full juniorate, Fr. Kleutgen being his professor both years. He was then sent to teach in the college of Fribourg for two years. His health was poor, but his will and energy of remarkable strength. He had once a hemorrhage while in his room, but paid no attention to it, going to his class as usual. A few days later, however, being called to the parlor, on his way he had another hemorrhage and, being unable to hide it, was compelled to take better care of himself.

In the autumn of 1844, Father Anderledy was sent to the Roman College, and is marked in the catalogue for that year to repeat his philosophy. The following year he began his theology, Cardinal Franzelin and Father Valerian Cardella among others being in his class, while his professors of dogma were Perrone and Passaglia. Before the end of the scholastic year, on account of his weak health, he was sent back to the College of Fribourg, where he continued his theological studies till the autumn of 1847, when the war against the Catholic "Sonderbund" broke out. Our fathers had at Fribourg besides the scholasticate a famous boarding-college for secular students. On the eve of St. Stanislaus's feast the city was surrendered to the Protestant invaders. In the morning after holy Communion, Father Rector announced to the community, consisting of some fifty members, that all had to leave the college at once, scatter themselves for the time being among different families and to leave the city as soon as possible. In the course of a few days the fathers and scholastics left the city in disguise, leaving in little bands and setting out in different directions, but all to meet again in Chambéry, Savoy. Fr. Anderledy set out with one or two companions, but after proceeding some distance they were arrested by the soldiers in a small town, led through the principal streets and finally put into prison. They were, however, released in a few days, the bishop of Fribourg interceding for them, on the plea that they were not Jesuit priests but only students. At Chambéry the scholasticate was reorganized and studies resumed. But early in 1848, the revolution broke out. Charles Albert, King of Piedmont and Savoy, issued a new constitution and the people cried out: *Abas les Jésuites!* They had to leave in February or March. This was the occasion that brought so many German fathers to this country. Rev. Father Behrens took under his care a community of forty-four, partly priests, partly scholastics, and they embarked at Antwerp on the first of June for New York. The novice, now a scholastic, who described for us the novitiate of Father Anderledy again met him and thus describes their voyage.

On the first of June we embarked at Antwerp and went down the river Schelde into the North Sea. There between England and France, tossed by fearfully contrary winds, we were rolling for nearly eight days. We all showed on our countenance and by practical sea-sickness, what we thought of the ship "Providence." And thus it went on for seven weeks, exercising us with the rigors of Lent more or less, in an unavoidable penitentiary; for the captain of the boat had calculated to be in New York in four weeks instead of seven, and hence the provisions had to be stretched just as much as our stomachs so that some of us nearly lost our lives. Our superior used to say: "Courage, after the voyage we have had, we need not fear anything,—death alone is equal to it." Well, Father Anderledy was there; I saw him every day, and I was always more and more edified. He had been ordained deacon and he had every day to assist the priests, who said Mass whenever the weather permitted it. He was, indeed, a sort of *fac totum*, kind and charitable to all.

On his arrival at New York he was sent with several of his companions to St. Louis to complete his theology. On the 29th of September he was ordained priest by the venerable Archbishop Kenrick. The following year he made his fourth year of theology, and taught catechism and was one of the confessors of the students.

After passing his examination *ad gradum* he was employed in missionary work, and he was for a time pastor of Green Bay, Wisconsin. In this place he gave a remarkable proof of his zeal and energy. On a Sunday morning he found the chalice put in the cupboard of the sacristy so high up that he could not reach it. He mounted on a chair, but unfortunately fell and broke one or two of his ribs. Nevertheless, he held the customary service; afterwards there was a sick-call to a distant place. Fr. Anderledy not minding his broken ribs attended the sick man, and only in the evening when he returned home, he thought of himself. His position in Green Bay was a very difficult one, the congregation being composed of Irish, Germans and Canadians; so Fr. Anderledy had to preach in three languages. It is well known that he had a special talent for languages which was of great service to him, but his greatest trouble was with the church trustees. These trustees were very obstinate, and Fr. Anderledy was determined. Finally, it came to such a pass that he could not stand it any longer and left the place. He worked also at Marquette, Michigan, and is marked in the Missouri Catalogue, as being sent there to open a college shortly,—*brevi inchoandum.*

In 1850, when Germany was opened to the Jesuits, Fr.

Anderledy was recalled by the provincial. First, he went to Tronchiennes, Belgium, where he made his third probation. Then, he became missionary. The fathers had founded residences in various cities of the Rheinland and Westphalia, Munster, Paderborn, Cologne, Aachen, Coblenz. From these places missionary bands went out in all directions. Fr. Anderledy was highly esteemed and very much liked as preacher, especially by the men, on account of the clearness, logical connection, and solidity of his thoughts and arguments. At Wurzburg the professors and students of the university flocked together to hear his lectures and declared, were he attached to the university, he would be a great acquisition. One of the most difficult and successful missions was that given by FF. Haslacher, Pottgeisser, and Anderledy in Danzig, of which a printed account appeared by a Protestant, probably a high official. Danzig is a commercial city situated on the Baltic, in the northeastern part of Prussia. At the time it counted 60,000 inhabitants, one-third of them being Catholics distributed in four parishes. The president of the province, a disciple of the philosopher of Koenigsberg, Immanuel Kant, did his best to extirpate Catholicism from Danzig and other places. On that account the mission was a difficult enterprise, also because this was the first one given in that part of the country. The fathers gave first a complete mission of two weeks with 44 sermons in one church, and after an interval of one or two weeks another mission of the same length and with an equal number of sermons in another church. The people came regularly and in large crowds, also many Protestants. The result was very satisfactory. The printed account mentioned above contains the subjects of 42 sermons of the first mission. The Protestant gentleman attended almost all of them and also those of the second mission. He does not find words sufficiently to express his admiration of the virtues, zeal and learning of the fathers. He points out the clear and solid teaching, the logic of the reasoning, the eminently practical character of all the sermons and lectures, without their giving the least offence to those belonging to other denominations. He shows this by extracts, several striking passages, and by detailed summaries of the lectures given on the duties of the different states of life.

It may be interesting to many to know the subjects treated successively during the first mission. This is the list: 1) Purpose of the mission; refutation of objections. 2) Necessity of religion. 3) Origin and destiny of man. 4) Use of creatures. 5) Sin, the turning away from our last end. 6) Malice of sin. 7) Delay of penance and conversion. 8) Necessity of penance. 9) On eternity and the necessity of eternal punishment. 10) On Hell. 11) On

That all the praise of the Protestant gentleman may without diminution be applied to Fr. Anderledy no less than to the other missionaries, appears from the following passage towards the close of the account: "Among all the sermons I have heard, I would give the first place to that preached by Fr. Anderledy on the twofold eternity (for the good and the wicked) including the immortality of the soul, since it bore, to my judgment, the stamp of an eminently logical thinker."

The labors of the missionary life, however, exhausted Fr. Anderledy's health so much, that he lost for a time the use of his speech, and was removed from his post in 1853 to become vice-rector of the scholasticate at Cologne, where theology was taught. At the same time he became professor of canon law. He promoted very much retreats to men, and he himself gave several with great success. He always took great care of the health of the scholastics and was a real father to them. In 1856, the house of theology was transferred to Paderborn, and Fr. Anderledy became rector there, 1856–'59, He continued suffering and spitting blood. Once he asked the physician quite categorically: "Please tell me, doctor, how long have I still to live? Tell me quite freely." The doctor hesitated. "I am not afraid, to hear the truth. Please tell how much time can you give me?" "One year," was the answer, and Fr. Anderledy was satisfied. But the Almighty spared him for greater things to his honor and glory, and in November 1859, he was appointed provincial.

It had been the desire of the fathers to acquire a suitable place for a scholasticate of the province. Under Fr. Anderledy the magnificent old Benedictine Abbey, Maria-Laach on the beautiful Laacher-See, was purchased. It was in the possession of the Protestant chief magistrate of the district (with the exception of the church which was and remained

death. 12) Multitude of sins, examination of conscience. 13) On the sins against the ten commandments. 14) Judgment after death. 15) On confession. 16) Being accessory to another's sins, seduction. 17) The last judgment. 18) The broad road to perdition: avarice, impurity, intemperance, pride. 19) Contrition. 20) Occasion of sin. 21) God's mercy to penitent sinners, Prodigal son. 22) On faith, infidelity, credulity, superstition. 23) Authenticity of holy Scripture. 24) On Christ our Lord—his holiness, divinity, our model. 25) Love of our enemies. 26) Lecture on paternal power. 27) Institution of the Church to preserve truth. 28) On bad books—right to forbid them. 29) On the duties of youth. 30) The Primacy. 31) On prayer. 32) Lecture on the duties of men. 33) Necessity of external worship of God. 34) Real Presence. 35) Adoration of the most Blessed Sacrament, in its essence, its manifestations, its effects or fruits. 36) On sacrilegious Communion, act of reparation. 37) Keeping of the Lord's Day. 38) On purgatory. 39) Veneration and invocation of the saints. 40) Veneration of the Mother of God. 41) On the Cross, sufferings and tribulations. 42) The reward of a virtuous life, Heaven.

in the hands of the Prussian government), who never would have sold it to a religious order, least of all to the Jesuits. But under the prudent direction of Fr. Anderledy, the negotiations were carried on in such a manner that the place was sold to the fathers. The house was repaired and enlarged, and after Easter 1862, the scholastics went there to occupy their new abode—the philosophers from Aachen (Aix la Chapelle), the theologians from Paderborn.

In December, 1865, Fr. Anderledy was relieved from the office of provincial, having served two terms, and became professor of moral theology at Maria Laach, a charge which he retained also when he was appointed rector of the place in February, 1869. He remained rector hardly two years as in December, 1870, he was called to Rome to be Assistant to Father General.

As professor of moral theology he arranged a new edition, with valuable notes, of the well-known *Neo-Confessarius* of Fr. Reuter. All those who lived under Fr. Anderledy as rector are full of praise for his more than fatherly care and charity concerning all his subjects. He was a real mother in love, but a strict father in asking compliance with one's duties. His only thought seemed to be to make his community happy, and he did everything in his power to improve the place and to cheer up his scholastics, to preserve and improve their health and promote their studies. He bought for them a fleet of half a dozen boats for rowing or fishing on the lake, and many a time he was seen with some scholastics sailing in a boat or going on a pic-nic party in the neighboring woods. In the house he would often join the scholastics in recreation especially in the free afternoons, or when there was longer recreation; particularly when the bad weather prevented them from going out, he would spend hours and hours with them playing games and conversing pleasantly and familiarly. There is but one voice as to this point: never did they meet a superior with such a tender heart for his subjects, especially for those engaged in their studies, as Fr. Anderledy.

Another who knew him intimately writes as follows :—

I made the acquaintance of our late Father General after his return from America. At that time I was in the novitiate of Friedrichsburg near Munster. He came there in the summer of 1852 to make his annual retreat, and I remember that he said his *culpa* before the novices in the refectory. This *culpa* I have never forgotten, because he had probably received permission to say what he would like

to say, and so he made rather a public general confession than an accusation of mere external faults. As his health was weak he could not preach, so this charge was given to me on a mission we gave together, he hearing confessions only. On this occasion I learned to esteem his manly character. I met him again the following year at Paderborn. Meanwhile he had been employed on several missions in various parts of Germany, and though I never heard him preach, I know that he was considered an excellent missionary. His bodily strength, however, was not equal to such work. Repeatedly his lungs were attacked and he spat blood, so that the physician told him, if he gave another mission, were it only one, he would be disabled for ever with regard to preaching. Nevertheless, he went to a mission; why the provincial allowed it, I don't know; it was really his last mission; and from that time he never preached again, as far as I know, in great churches. Soon after, he was appointed rector of the college of Cologne, where some theologians of our province were making their studies. The house was small and inconvenient. The rector took for himself a room according to the rule which bids that "the diet, apparel, and lodging shall be such as become poor men;" this he did also, when he went with Fr. General afterwards to Fiesole, and thus he ever acted with regard to poverty and mortification. He was always careful and strict in maintaining religious discipline and never let faults and defects pass unnoticed or uncorrected. But at the same time, although of an ardent and choleric temperament, he was full of charity towards all. With regard to this, I recollect that after having been superior for many years he told me once that he had learned by experience, that there is no better way for a superior than to govern with great charity. In Cologne we had only a small domestic chapel, and so most of the fathers said their Masses in different churches of the city—a thing not always pleasant, especially if they had to walk in winter-time to distant churches. The rector, in spite of his delicate health, used to say his Mass not at home, but outside. He could not, as I have said, preach in the great churches. But he did something else to exercise his great zeal for the glory of God. He gave retreats, but only to men. For this purpose he went by turn through most, perhaps all, of the parishes of the city, and gave these retreats with great success. This was, so to speak, his *specialty*. Later on, when he was provincial, he was remarkable for urging Ours to work principally for *men*, and discouraged whatever could seem excessive *in ministerio feminarum et in specie, monialium*. As far as I know, he

himself never gave a retreat to women or to nuns. He remained rector at Cologne till November, 1856, when he was sent to fill the same office at Paderborn, where he remained till 1859.

About his life and work in Paderborn I do not remember anything particular. His health was so impaired there that the doctor wished to send him to Honolulu, to which he replied, "I am ready to go there as missionary, but not for my health's sake." Nevertheless, he always did his ordinary work.

On November 1, 1859, he became provincial, and remained in this office during six years. Since his return from America, the province had grown very much; so there was plenty of work for a provincial, and he gave himself up entirely to his charge. It was his principle not to do anything outside of his office as long as his time and care were required for it. Therefore, he did everything belonging to it with the greatest exactness; every letter, especially from the superiors, was answered speedily, and he let not a single point pass without reply. And his answers were always clear and well deliberated, so that it was easy to govern under his direction. He wrote many letters during the night, when the day did not suffice. What he had done as local superior for the maintenance of the rules and religious discipline he did now for the whole province. Without entering into details, I can say that he governed his province as he did afterwards the whole Society. The points on which he insisted mostly at that time may be gathered from the letters which he wrote as General to the whole Society. To show the efficacy of his firm government, I give one instance out of many. In the cities, people were unaccustomed to see one of Ours in the streets without a companion. In one place a bad paper accused a father of a grave fault committed in a house of the city, but without giving his name; it was a base calumny. The bishop himself took our defence in hand, and among other arguments for our innocence he did not hesitate to ask, if ever anyone of Ours was seen going into any house without a companion. In a similar manner as the *regula socii*, other points of discipline were strictly executed, but without constraint, because the provincial knew how to gain the hearts of his subjects and to keep them by the manifestation of a sincere and generous charity. On December 18, 1865, he was relieved of his office, and appointed professor of moral theology in the college of Maria-Laach. There he was *totus quantus* occupied in studying and teaching. The scholastics esteemed him very much for his clearness and the great care he took

to help them privately in their studies. At this time he also got out a new edition of Reuter's *Neo-Confessarius*. On February 2, 1867, he became rector of the college. I saw him at this period often at the Provincial Consultations, which used to take place in his college. On such an occasion, about Easter, 1870, he received a letter from Fr. General ordering him immediately to Rome. He left the following day. The evening before he asked me, for what purpose he might be called to Rome. I had not the slightest doubt that he was to be Assistant. As soon as I met him in Rome only eight days later, having been called there not less unexpectedly, I learned that he had already made so great an impression on the Assistants that it was said by some he would be the next General. I found him busy in his office, and he told me that he had more than enough to do, and would, therefore, not occupy himself with anything else. He would not take faculties for hearing confessions, because he saw that others did too much in this line to the detriment of their official duties. Only after a long time he passed his *examen ad audiendas confessiones*, at the request of Fr. General. Of course he didn't fail. The last question of the *Examinator* was, where he had been teaching moral theology. I went from Rome to India, and kept up a regular correspondence with him. This I mention to testify, that Fr. General was much helped by him in treating various, difficult and delicate questions, on which I had to inform myself and to give detailed communications. Especially I had often an opportunity of admiring his prudence and firmness in maintaining the rights of the Society and the integrity of the constitutions, misunderstood and impaired by men of high ecclesiastical authority.

Returning from India to Fiesole, where I lived with him in the same house about half a year, I learned to appreciate his solid virtue even more than hitherto, and could tell various examples of his humility, charity, mortification, simplicity and piety, but this will be done better by those, who have been for years in daily intercourse with him. In conclusion I can say, that in consequence of so many familiar relations with him, I was not surprised at any measure he took afterwards for the benefit of the Society, especially in his letters, and I regret deeply that he had not time to execute others, which he certainly had still in view. May it be done by a successor, who knows them, and who will try to govern the Society in the same spirit!

DEATH AND FUNERAL OF FATHER GENERAL.

We owe the following letter to Father Andreas Samuel, Editor of the Letters of Mold. *It was sent to him from Rome for his* Letters, *but arriving too late, he most kindly forwarded it to us for publication in this number.*

ROME, January 29, 1892.

It was far from being foreseen that our Father General would be carried off so suddenly. On New Year's day, the fathers of the *curia* had complimented him on his good health which he did not deny, yet on the eighth of January he felt so worn out that he was obliged to take to his bed. He complained of general debility and of an entire loss of appetite. After two or three days of care and attention, he wished to get up and to resume his duties. He received the Provincial of England, who was on his way home from a visit to Malta, and he even left his room to go to confession. When the doctor was informed of this fact, he expressed great surprise that Father General had not fallen down on the way. In about three or four days his strength was exhausted, and he was obliged to yield to his sickness. The doctor, whom he did not wish to see until then, declared that he was suffering from bronchial trouble, and that his condition was very serious. Informed of the danger, his Paternity asked for the last sacraments and received them without delay. Still we entertained some hope for his recovery; the doctor was a stranger and was not well acquainted with the patient's ordinary state of health, perhaps he was alarmed too soon. The next day the illusion was dispelled, when several physicians from Florence declared that all hope must be given up.

Sunday morning a telegram was sent to Reverend Father Provincial of Rome, asking for the Apostolic blessing. The Reverend Father hastened at once to the Vatican, where the Sovereign Pontiff, deeply affected by the news, gave his heart-felt blessing to the dying General. His Paternity received with profound acknowledgment this last mark of affection from the Holy Father, and requested that an expression of gratitude be sent to his Holiness for the many and continual favors he had shown the Society.

On Monday it was evident that he was gradually sinking. He entered upon his agony so quietly that a brother who was watching at his bed-side had hardly time to warn the father who was in the adjoining room, and before the prayers for the dying were finished our Father General had passed to a better life. This occurred January 18, at eleven o'clock P. M. The next morning, the same telegram that brought to us at Rome news of the death of our Very Reverend Father, informed us of the choice he had made of Father Louis Martin as Vicar General.

Although, personally, Rev. Fr. Anderledy was but little known in Rome, where he seldom appeared, the news that the General of the Jesuits was dead caused much regret in the city, and called forth true marks of sympathy. The Catholic papers, especially the *Osservatore Romano* and the *Voce della Verita*, which the day before had asked prayers for the dying priest, paid him rare encomiums.

It was decided that the body should not be removed immediately to Rome. It was justly feared that the funeral cortege would excite too much attention, as the line of route from the station to the church of the Gesu leads through the most frequented parts of the city—and the daily papers were then full of accounts of the late General's death.

At Fiesole, the seminarians came to chant the office in our chapel. This was indeed providential, as there were so many of us sick at the *curia* that we had already begun to fear that we could not go through the ceremony with becoming solemnity. The body was finally removed to the cathedral, where the Chapter, in the absence of the bishop, who was ill, received it with all solemnity. Here Mass was sung and absolution given. There were present several confraternities and numerous friends, as well from Fiesole, as from Florence.

Father Anderledy, the first General of the Society to die out of Rome, was buried in the cemetery at Fiesole, awaiting the day when he will be laid beside his predecessors, all of whom, with the exception of Fr. Beckx, whose tomb is in our mortuary chapel in the Campo Verano, rest in the vault of the Gesu.

Our various houses in Rome held immediately solemn funeral services. At the college of the Greeks and Ruthuanians, the Mass alone lasted two hours. No detail of the oriental rite was omitted, not even the distribution of wheat and bonbons that had been blessed. Yesterday (Tuesday, the 28th) was the day appointed for the ceremony at the Gesu, where funeral services were held in the name of the whole Society. The invitations were not published either

in the papers or by means of posters, as is the usual practice here, but letters were sent to those whom it was thought proper to invite. On this occasion the Fathers Assistant of Italy, Germany, France, and Spain came from Fiesole. The church of the Gesu was draped in black. In the middle of the nave a monumental catafalque had been set up, rising in three stages in the form of a pyramid. All about it shone countless lights; at the corners, sheaves of flame, fed by large and beautiful candles happily grouped, produced a most brilliant effect. The choir of the church was entirely occupied by the Dominican Fathers, who were present to the number of fifty. Among these was the Master of the Sacred Palace, Father Raphael Pieroti. To the children of St. Dominic belongs the right to bury the General of the Jesuits.[1] This is a touching tradition coming down to us from the time when there was occasion to fear lest theological controversy between the two Orders should wound charity. When the office had been chanted, the Procurator General of the Order, acting in the name of the General, who has been absent from Rome for some time, celebrated Mass and gave the absolution. His two assistants acted respectively as deacon and subdeacon. He was much moved at the sight of the venerable religious gathered around the catafalque at the moment of the absolution. The ceremonies lasted from half-past nine till a quarter to twelve.

Between the choir and the catafalque, and also in the chapels of St. Ignatius and St. Francis Xavier, were placed the most eminent of those to whom invitations to attend had been extended. In one group, with our Assistants, the Provincial of Rome, and the Superiors of the different houses in the city, were the heads of the Orders, and the Superiors General of the Congregations, all of whom honored us by their presence. Here also could be seen the Roman nobility, the Bishops, Monsignori, deputations from the colleges, and finally, the members of the Society, to the number of about one hundred and fifty.

Behind the catafalque there was still a part of the church reserved for the rest of those to whom letters of invitation had been sent. The remainder of the church was occupied by the people. The scholastics who acted as ushers assured us that the great church was completely filled. In the galleries (?) (tribunes) the stalls (loges) were occupied by those cardinals and ambassadors whom business or sickness had not prevented from being present. We are informed that

[1] It is customary to make an offering of sugar and chocolate to the Dominicans who are appointed to take charge of the funeral services of the General of the Jesuits.

their Eminences, Cardinals Mazzella, Masella, Vanutelli, Zigliara, and Melchers were present. Among the members of the diplomatic corps were noticed the two ambassadors from Austria to the Vatican, the two ambassadors of Spain, those of Monaco, and of several of the republics of South America.

THE OFFICIAL ANNOUNCEMENT OF FATHER GENERAL'S DEATH.

Reverende in Christo Pater,

P. C.

Hoc ipso die 19 Januarii, postquam A. R. P. N. Generalis nocte proxima hora undecima in osculo Domini obiit, hora octava ante meridiem coram RR. PP. Assistentibus et omnibus Professis quatuor votorum, qui Fesulis adsunt, præter tres morbo impeditos et lecto decumbentes, reserata a me fuit schedula, in qua scriptum erat nomen Vicarii Generalis post dicti Patris Nostri mortem, eaque publice lecta, renuntiatus est Vicarius Generalis Societatis P. Ludovicus Martin Secretarii Substitutus.

Hanc igitur electionem Ræ. Væ. significo, ut eam cum suis subditis quamprimum communicare velit, atque in tanti Parentis amissione levamen aliquod habeant Patres Fratresque nostræ Societatis.

Commendo me SS. SS.

Reverentiæ Vestræ servus in Christo,

ANTONIUS ROTA, *Secr. S. J.*

Fesulis, die 19 Januarii, 1892.

Reverende in Christo Pater,

P. C.

Hesterna nocte, hora fere undecima, pie in Domino decessit A. R. P. N. Antonius Maria Anderledy, qui ab anno 1883, tamquam Vicarius, ab anno autem 1887, tamquam Præpositus Generalis universam Societatem rexit.

Quo Instituti nostri amore fervuerit, qua assiduitate, qua constantia muneri suo exsequendo incubuerit, novit R. V. noruntque præcipue illi omnes, quorum opera et consilio in gubernanda Societate usus est. Hoc unum spirare videbatur ut Instituti nostri leges nihil detrimenti caperent: contra ingruentem errorum colluviem morumque defectionem, quæ

hisce temporibus nationes omnes fere pervadit, Societatem defendere nunquam intermisit. Sentiebat ille quidem quantis Societas nostra conflictetur difficultatibus, ut gloriam Dei promovere secundum Instituti normam possit; sed ideo etiam maximum momentum in eo positum esse censuit, ut legum nostrarum vigor incolumis servaretur. Quare in hanc rem totus incubuit: non tempori, non labori, non valetudini pepercit, ut curæ a Deo et a Societate sibi demandatæ satisfaceret.

Fatiscentem viribus, et senio ac assidua expediendorum negotiorum cura debilitatum pestifera lues, quæ modo undique grassatur, infecit ac brevi tempore a nobis eripuit. Tertio die antequam animam efflaret de periculo mortis admonitus, non solum Sacramenta piissime recepit, sed propter declaratam sibi morbi gravitatem gratias maximas egit, coram adstantibus PP. et FF. magna animi demissione veniam ab omnibus petivit, constantem suum erga Societatem amorem testatus est, eidem denique, sublevatis in cœlum manibus, amantissime benedixit.

Ingenita animi fortitudo, quam semper præ se tulerat, nunquam ei, ne cum morte colluctans, deesse visa fuit; sed ad extremum usque spiritum idem, qui semper fuerat, esse perrexit. Tandem post duos reliquos dies, viribus destitutus et morbo confectus placide obiit in osculo Domini, mercedemque laborum suorum a Deo impetraturus, in cœlum, ut speramus, evolavit.

Solemne funus post dies aliquot Romæ in templo nostro a nobis omnibus agetur. Quin etiam ejusdem cadaver illuc transferre, quum primum per leges et iniqua temporum adjuncta liceat, et mens et desiderium nobis est. Interea tamen, de PP. Assistentium consilio, hujus iniquæ conditionis nostræ, quam recentes eventus parum propitiam esse significarunt, rationem habendum esse duximus.

Curet igitur R. V. ut, quæ in Instituto nostro (Offic. Vic. Gen. n. 2.) præscribuntur suffragia, omnia indicantur et a singulis persolvantur. Præterea servetur decretum quintum Congregationis VII., et, quod gratus animus ac pietas in carissimum Patrem postulat, in suis quisque precibus et Sanctis Sacrificiis, ejusdem memor esse pergat.

Me etiam, quam maxime possum, SS. SS. et OO. Reverentiæ Vestræ commendo.

Reverentiæ Vestræ servus in Christo,

LUDOVICUS MARTIN, S. J.

Fesulis, die 19 Januarii, 1892.

FATHER JAMES PERRON.

A SKETCH OF HIS LIFE

PART V.

Father Perron as a Superior.

On the feast of St. Ignatius 1862, Father Perron was appointed rector and master of novices at Sault-au-Recollet, near Montreal, the novitiate for the Mission of New York and Canada being then established at that place. The following letter to his sister gives his own description of the Sault and his first impressions of Canada :—

ST. JOSEPH'S NOVITIATE,
SAULT-AU-RECOLLET,
NEAR MONTREAL,
September 6, 1862.

My very dear Sister,

My letter is dated from a place quite different and far distant from New York. I send you a little sketch that you may know where the village of Sault-au-Recollet is situated, for in this village is our house of St. Joseph which constitutes our novitiate for this part of the country. You will see that it is on an island formed by the St. Lawrence and the Ottawa. This latter river is small in comparison with the St. Lawrence, but one of its branches which passes in sight of our house is as large as the Loire at Tours, and its current more rapid. The name Sault owes its origin to the rapids which are quite near, and as it is said that a missionary Recollet was drowned in these rapids many years ago, Sault-au-Recollet has been given to the little village which has grown up at this place. Here am I located, surrounded by a country which at present resembles France, both as to the climate and the culture of the land, but which changes entirely during the winter, which lasts six months and which covers the ground with four or five feet of snow and causes our rivers to disappear under a thick layer of ice, except at those places where there are swift rapids as at the Sault.

I am now occupied with the care of our novices ; it was considered good to confide this charge to me, though I am

yet a novice myself. But the grace of God will support me as I confidently believe, and will give me all that is necessary to be useful to these dear children of Canada, descended from the first French colonists sent here by Louis XIV.

Here is found the French character in all its primitive vivacity, cheerfulness, and thoughtlessness; as different from their neighboring Americans of the States who are called Yankees (the Indian pronunciation of the word English) as fire from ice. The Canadians are devoted Catholics, and it was a great consolation for me to find here the village churches, as in France, with their choristers, the *prone* and hymns joyfully sung by the whole congregation.

It is in the midst of these good people that I am constantly employed. Our novitiate is a small house, still very poor and deprived of all resources; however we have land near us which by being cleared and cultivated little by little, will in the end yield us some return. But this demands time and labor. Here I am, then, laboring in the fields, taking care of cattle, raising potatoes, etc. And we have to work all the harder at this as it is our only means of support. God provides for all, and up to the present time we have not wanted anything really necessary, and we live in the greatest peace and joy. We have here at present thirteen novices preparing for their studies, and five preparing to be coadjutor brothers. The people being poor, the young men come here with nothing, and although they belong to the respectable families of the country, and have received a good education in the seminaries or ecclesiastical colleges, their parents, who have a dozen children and who have to work for their living, cannot do more than give them their permission and their blessing; but this they give with great joy, for they are very happy to have their children become religious.

As a master of novices Father Perron was remarkable for the example he gave to all. His novices indeed looked upon him as a saint, and as years passed by and they saw more of him this veneration never wore off. But a few months ago one of his novices, who had seen much of Father Perron in his later years, said to the writer, "How fortunate we were to have been trained by a man whom we could always venerate and who was ever a living example to us of what we read in Rodriguez and in the lives of the saints." Indeed it was so. No one in the house wore so poor a cassock as the father master; it was no longer black but faded to a light yellow, and we used to wonder how many years he must have had it. It was patched, too, and, though worn, scrupulously neat. His shoes were certainly not made to excite any vanity, they were immense clogs fit for peasants and ploughmen. His room was poverty and neatness combined. What was strictly necessary and no

more, and this room, though he was rector, he himself swept regularly twice a week, made his own bed, and would never allow himself to be waited on. There was a register to the furnace in the room, but no one ever saw it open, and the cold was often so intense that a shiver passed over one on entering it. Severe as he was to himself he was kindness itself to those about him, and yet there was no weakness in his government, nor did he ever through human respect or a false sympathy degenerate into any softness. Two things in particular were remarkable in the formation he gave his novices. First, the care he took in the choice of his novices and his promptness to dismiss those he thought unworthy. Many a time it happened that a postulant would arrive at the novitiate and before his retreat was finished return home to wait another year. It seemed hard at the time, but there are those amongst us to-day who now clearly see that the delay was necessary, and that if they had entered when they first presented themselves they would not, in all probability, have persevered.

More remarkable still was the pains he took to gradually teach the novices to learn to depend on themselves by keeping the rule before them and its spirit, and thus learning to decide matters for themselves instead of running every minute to their father master. During the first year, indeed, he did not act thus and the novice was welcomed and every little doubt patiently listened to and solved. But after the long retreat and especially at the beginning of the second year when they came for advice they were often told, "You ought to know enough now to decide that for yourself. What does your rule say? You must begin now to learn to act for yourself, you will not always have the father master to run to." The result was that his novices at the end of the novitiate were prepared for their life in the colleges or in the juniorate. There was something manly about them.

On the 7th of January, 1866, Father Tellier, the Superior of the New York and Canada Mission, died at Montreal. Though he had been sick for some time and had asked to be relieved of his office, no one had yet been appointed by Father General to take his place. As in such a case the superior of the mission had a right to name his successor, his admonitor, Father Legouais, the spiritual father at Fordham, announced to the mission that Father Perron had been chosen by Father Tellier. Father General confirmed the appointment, and on the 15th of March of the same year, he received his official designation as superior of the mission. A new life and one of far greater responsibility began for him, and there can be little doubt that the five

years which followed were the hardest of his life. He labored earnestly to improve the mission in every way. He opened, in September, the juniorate at Quebec, visited carefully all the houses, wrote out and had printed a system of book-keeping in accordance with the plan proposed in the Institute, and encouraged his subjects everywhere to a greater activity. But especially did he exhort all to fidelity in spiritual matters and to the practice of the interior life. The spirit which animated him and his method of governing are admirably shown in the memorials he left after his annual visitation to the rector or the superior. One who was rector in one of our larger colleges has given us several of these memorials with full permission to publish them. The first is dated April, 1866, and is as follows:—

April, 1866.

Rev. and Dear Father Rector,

P. C.

Besides the official memorial left to you, and to be published for all, I leave you these few words for your own direction:—

I think that you ought to take as especially directed to you these words of our Lord, *Quis putas, est fidelis servus et prudens, quem constituit Dominus super familiam suam, ut det illis cibum in tempore.* So that the virtues you have most to exercise in your charge are *Fidelity* and *Prudence;* and the principal care you ought to have is to provide the family intrusted to you with *cibum in tempore*, viz., everything necessary for their spiritual and temporal life in proper time.

1. FIDELITY. You have to be faithful; (1) *towards God;* (2) *towards the Society;* (3) *towards your religious community;* (4) *towards the congregation and the college;* (5) *towards yourself.*

I. *Fidelity towards God* is required from all, more from a religious, and most of all from a superior in the Society of Jesus, in which we make profession of doing everything, *Ad majorem Dei gloriam.* Examine yourself, therefore, on this point according to the 15th, 16th, and 17th rules of the Summary, remembering that *non potest abscondi civitas supra montem posita.*

II. *Fidelity towards the Society* is required from all the children of the Society, but especially from the superiors who have received authority and power to avert evil and promote good, and this is done only by the *perfect observance of the constitutions and the rules.* The principal duty, therefore, of a superior of the Society is to govern, and to *govern according to these constitutions, rules, and lawful customs.* Out of these limits there is for the superior only darkness and precipices into which he is exposed to fall with his community: *si cœcus cœcum ducat, ambo in foveam cadunt.* Now how can a supe-

rior guide himself and his community according to these constitutions, rules, and lawful customs if he does not know them? And how can he know them if he does not earnestly apply himself to the study and practice of them? *Hence the necessity of this study* in a superior, whatever exterior occupations he may have; he cannot be dispensed with this obligation, because the very salvation of his soul depends on it. *Hence the love of these constitutions and rules and lawful customs and the practice of them* are necessary in a superior, and this not only for the chief rules but for the very smallest. Just as the rites and pious practices of devotion used in the Church, though not of faith, are, however, necessary to maintain this faith alive, and the neglect of them leads to Protestantism, so is it amongst us in regard to our rules and customs, the neglect of the smallest of them is a step towards relaxation. *The reading of the Institute*, the perusing of the *Elenchus Rectoris*, the fidelity to the *daily consideration* prescribed to the rector are, therefore, quite necessary to you.

III. *The fidelity towards the community entrusted to your care* requires of you this unbounded charity, of which our Lord gave the example and model; *Ego sum pastor bonus; bonus pastor animam suam dat pro ovibus suis—mercenarius autem videt lupum venientem et dimittit oves et fugit, et lupus rapit et dispergit oves.* You see by these words what a self-abnegation and constant care you are bound to exercise in regard to your inferiors, in order to fulfil perfectly your office towards them. This office is principally threefold; You have to be their *Pastor*, *Physician*, and *Father*.

I. *The office of Pastor* includes especially the charge of providing for their temporal, and, especially, *their spiritual life* when necessary. But now, *Qui intrat per ostium, pastor est ovium . . . et oves vocem ejus audiunt, et proprias oves vocat nominatim et educit eas, et cum proprias oves emiserit, ante eas vadit et oves eum sequuntur quia sciunt vocem ejus . . . amen dico vobis, quia ego sum ostium ovium.* From these words you see that your office of Pastor requires that you help them. 1. *By your prayers, ego (J. C.) sum ostium.* 2. *By your instructions and exhortations*, publicly, but especially privately, *vocat eas nominatim . . . ejus vocem audiunt.* 3. *By your example, ante eas vadit.* You see again on this account how necessary are the perfect knowledge and practice of the whole Institute.

II. *The office of Physician* requires that you apply yourself to the care of their infirmities, but especially of their spiritual infirmities. So you have to study carefully this part of ascetic science. You have in the Institute a masterpiece on this subject, in the *Industriæ ad curandos animi morbos*, which you ought to peruse frequently and know thoroughly.

III. *The office of Father* is not so much a particular office, as the habitual state and behavior required of you in regard to your inferiors, loving them, devoting yourself for them,

watching over them, always anxious about them, to avert evils and dangers from them, to provide for everything they want, both for the *temporal* and *spiritual*, but chiefly as to the latter; so that your heart being filled with this fatherly love, it may appear in all you do. *Et oves eum sequuntur, quia sciunt vocem ejus.*

IV. *The fidelity towards the congregation and the college* will be exercised fully by the members of your community if you have for them this proper care of their temporal and spiritual welfare.

V. *The fidelity towards yourself* will be brought home to you by the words of our Lord, *Quid prodest homini si mundum universum lucretur animæ vero suæ detrimentum patiatur?*

2. PRUDENCE. If you are *faithful* in all the points, which I have mentioned, you will obtain from God by *prayer* the true and divine prudence, most different and even contrary to the worldly prudence of which God says, *Perdam sapientiam sapientium, et prudentiam prudentium reprobabo.* This is the prudence composed of human respect, self-love, confidence in worldly help, and search after worldly comfort.

We can, indeed, be prudent only by the most faithful and perfect observance of our *constitutions and rules;* because only with them and by them can we obtain the grace of God to enable us to fulfil meritoriously and fruitfully all the obligations of our state.

You see by this what you have chiefly to apply yourself to: (1) A most faithful performance of your spiritual exercises. (2) A serious study of the Institute and especially of what regards your office, as your special rules of rector. (3) A great fidelity to your daily half hour of consideration. You will find in the *Elenchus Rectoris* a great help to perform them faithfully. Peruse again and again the *Industriæ ad curandos animi morbos.* Support the members of your community by the fervor and assiduity of your *prayers.* Teach them by the solidity and unction of your *doctrine.* Draw them after you to God by the perfection of your *example.*

I recommend myself, Rev. and dear Father, most earnestly to your holy sacrifices and prayers that I may fulfil entirely what I preach to others.

Your most humble servant in Christ,

JAMES PERRON.

The next year the following memorial is left for the same Father Rector:—

February 7, 1867.

Rev. and Dear Father Rector,

You have already the memorial to be read in public. I send you another to be read to the consultors only. These two memorials have to be written in the book of memorials. As to yourself in particular, dear father, I have already told

you most of what is to be told. Besides, you have the private memorial which I left you last year, and which I recommend you to read and meditate upon again. I shall add only a few words to complete the matter. It is certain that government in the Society must be principally spiritual and interior; though it must be, too, well directed as to the material and exterior. I praised you, and sincerely, for this material and exterior care you take of your community, and you do it, I am sure too, from a supernatural motive; this will, no doubt, draw the blessings of God on you. But, dear father, it is not enough. You must remember that before all you have charge of the souls of your inferiors, whom you are strictly bound to *help*, and to *urge* on in the work of their *perfection*, according to our constitutions. Consider seriously this obligation and reflect on the strict account you will have to render to God of it! Indeed, I feel that it is for us superiors, a tremendous thought, worthy to be kept at every moment before our eyes.

Now, how have you to promote this perfection of your inferiors? how to procure by their means the salvation and perfection of many others? First, you must keep in your mind that this perfection does not consist in doing *many things*, and that the more you do, the better it is; it does not consist principally in having a large college, a great number of students, a large church, a large house, large revenues, etc. But it consists in *doing well*, and *as well as we can*, the work intrusted to us. Hence, you see immediately that our *desires* and our *efforts* to do *well* must be great and be excited by all means; but that the *material extension* of our work must be regulated by a proper *discretion*, and kept in the *limits* of what we can do *well*. Without that discretion, instead of improving by the extension of our work, we shall lose the fruit of our labors before God and men, by imposing on our shoulders a burden we are not able to carry.

Consider, therefore, how you have to work at the twofold perfection of your own soul and those of your subjects. You will find it is to be done by *prayer*, by *exhortations*, and by *example*. Consider these heads sincerely one after another, and see what is wanting. I shall not develop them, at least here; it is enough for the present to have pointed out to you the matter for your consideration.

It is what I intend when I recommend to you to be *prudent*,—*Fidelis servus et prudens quem constituit Dominus super familiam suam ut det illis in tempore tritici mensuram*. *Fidelity* has reference most to your interior state; and *Prudence* to your exterior acts; and both are necessary, that you may provide for the material and spiritual wants of your inferiors.

See, therefore, what you have to do, and to encourage yourself to that work say with our Lord, *Pro eis sanctifico meipsum*. Your work is not easy, I know it; but this is a

new reason to obtain by fervent and assiduous prayer what you want.

I recommend myself earnestly to your prayers and holy sacrifices and I am your humble servant in Christ,

JAMES PERRON.

These memorials were followed up and kept before the mind of the superiors during the year—for instance, the last memorial was followed a month later by the following letter:—

March 13, 1867.

Rev. and Dear Father Rector,

Remember that you are rector; therefore you have to direct both, the temporal and the spiritual. This twofold care is necessary, but remember that the spiritual care is far more important than the temporal one. The souls of your subjects are intrusted to your care, their salvation, their perfection, and by their means, the salvation and perfection of many other souls depend on the proper direction you give them.

What, dear father, will be the advantage for us to have our college enlarged, to have a new large church built or bought, etc., if the men, whom we have to use, are not as to their spiritual advancement on a level with that material prosperity; if, on the contrary, the multiplication of the work is a new obstacle to the regularity of the community, to the preservation of religious discipline?

Well, my dear father, do not allow your mind and heart to be so much intricated in those temporal things. Reserve a part of them, even the best part of them, for the spiritual. Be sure that the true interest and greatness of the Society does not rest on that material prosperity, but *chiefly* on the sanctity of its members; apply yourself consequently, *chiefly* to it; and be afraid rather of any material enlargement, as long as you do not, in the same time, provide for the spiritual improvement. Do therefore, dear father, with a great simplicity and without human respect and pusillanimity, what I told you. Support the authority of Fr. Minister, and exact the obedience of all in the house to him, and of him to you, gently but firmly, I am behind to back you, in case of any difficulty. Be *prudent*, as I recommended you often. *Prudent interiorly*, as I explain here to you, in giving interiorly the preference to the spiritual above the temporal. *Prudent exteriorly*, in showing that preference, in your intercourse with Ours, with seculars. Worldly eyes are sharp enough to perceive defects in religious, even in that regard, though they may care very little for spiritual matters for themselves.

Keep therefore a great reserve with regard to material enlargement in your intercourse with strangers.

Father Perron never grew weary in insisting upon what was necessary. As an illustration we give extracts from these letters to the same superiors and at no great intervals of time, pointing out the necessity of firmness combined with suavity. His words, too, are always encouraging when ever so little is done in the right way. In the first letter he writes :—

I know well all your difficulties, and appreciate the means of conciliation you take to overcome them. I approve much of the mildness you make use of towards your subjects, and as I have told you at other times, God will bless you for it. But what I warn you against is that you confound not weakness and negligence with mildness. Now, the exercise of our authority for correction is so tedious with some persons, that we have naturally a great repugnance to fulfil our duty in their regard, and consequently we are most inclined to give it up, under pretence of mildness. We are bound however to do it, and mildness consists only in doing it *mildly*, not in omitting it. And when we judge prudently that we are not able to do it properly or usefully by ourselves, we must warn our superiors, and tell them the *whole trouble*, without any human respect or fear, and warn them again and again, if necessary, until we get a certain direction ; and put it in execution with the same fidelity. Had that been done always in our mission, I think that we should not have the difficulties which we now experience.

But let us not condemn what has been done before. What I say is, that we have to do our duty now, and God almighty will turn all to his glory. Take patience and do the best you know, until my return, then I shall try to apply the remedies, according to the light communicated by God. Peace indeed is a great good, and for the sake of it, it is proper and meritorious to give up *our rights* very often, but *never our duty;* we should have always before our eyes the chivalric motto, *Fais ce que dois : advienne que pourra.* You should do well to read attentively the n° 3 of the 2^{d} chapter of the *Industriæ : quæ debilem gubernationem faciunt.*

The last year of Father Perron's charge as superior was full of crosses. He had faithfully tried to do his duty, he had done it too with all meekness, and yet many did not understand, and complained. In the notes of his retreat for this year he refers to these trials as follows :—

Fifth day.—I have been much troubled to-day by thoughts of bitterness about certain facts in which it seemed to me that due justice had not been done to my observations. This only proves how deep rooted pride still is in my whole being, and how weak in me is that spirit of faith which I know how so well to recommend to others on similar occasions. I will then labor earnestly to crush out that wicked propensity which would deprive my actions of all their merit if I would be so foolish as to yield to it and, besides, deprive me of all that peace and quiet which is prepared for me by the mercy of God if I put all my troubles and difficulties into the Heart of Jesus. Does he not know everything? Is he not able to make matters turn to his greater glory and to my greater good? I will, then, after I shall have done what my duty demands keep my soul in peace about the result, *in patientia vestra possidebitis animas vestras.* And if I do that with a sincere resignation, and for the love and imitation of our divine Lord, he will make up for all exterior and apparent loss by inestimable treasures of grace. I must, besides, gather in this way a great fruit which is made sensible to me by these difficulties. It is, that superiors must be particularly on their guard when they have to judge and to decide questions to which they are parties themselves and are in the least way interested, lest their own interest may swerve the rectitude of their decision. Even when they can decide without neglecting or injuring unlawfully other interests intrusted to their care, it is often expedient to relinquish their own rights in order not to hurt the feelings of their inferiors.

It was thus by giving up his own rights and everything of self that he determined to conciliate those who opposed him, but in vain. God seems to have sent him the cross and there was no way to escape it. That he took it as such and bore it manfully there can be no doubt. About this time he gave an exhortation to the scholastics who were then studying their philosophy at Fordham. He put before them that now they were reproducing the hidden life at Nazareth. It was a time of peace, but the time would come when they would have to reproduce the passion, to go up to Calvary and be crucified. He spoke with so much feeling that we felt that the time had come for him, and in speaking of what must come to every companion of Jesus faithful to follow his divine model, he but spoke of what had already come to himself.

In June 1869, his three years having elapsed, Father Perron was replaced as superior of the mission by Father Bapst. The spirit in which he accepted his removal from office is

well shown in the following words with which he closes the notes of his retreat for 1869:—

I have understood during this retreat that what God requires of me now is that, after I have labored during several years for the perfection of my brethren by governing them and teaching them by word, I have now to teach and to edify them by the practice of what I taught, especially by the practice of humility, obedience, the abnegation of self, meekness, and fraternal charity.

Father Perron filled the office of Socius to Father Bapst for some weeks and was then appointed procurator of the mission. This office he filled for nearly three years, when he was asked for by the provincial of the Maryland province, as instructor of the third year of probation. He went to Frederick in the autumn of 1872, and at this point we will resume his life in our next issue.

FATHER JEREMIAH O'CONNOR.

A SKETCH.

Never since the founding of our province has so lengthy a death-roll been given her to record, as in the year just closed. Never, perhaps, in the history of the Society in this country, has any death-roll, in proportion to its numbers, borne so many names of members in active labor, whose removal has made gaps in our ranks, not soon to be closed. When we recall the names of FF. Brady, Racicot, Moylan, Doucet, Kevill, Hanrahan, Heidenreich, Kernan and O'Kane, all actively engaged in works of the Society: then, to these the catastrophe of July 3, at St. Inigo's, which robbed us of three scholastics, it will readily be seen that the hand of God has been heavy upon us,—for the eternal happiness of those called we may safely hope, as we are sure it is for our chastening.

In the unlooked for death of Father O'Connor, to whose memory a tardy tribute is here offered, came not the least of the bereavements, which our sorrowing province has by God's ordinance been called upon to sustain.

Father O'Connor was born in Dublin, on Easter Sunday, April 10, 1841, and was within a few weeks of filling out his fiftieth year, when death summoned him. His father had been dead a month or more when Father O'Connor was born. God provided for him amply in view of this loss, by giving him a mother, who in strength of faith, holiness of life and gentleness of disposition was fitted to train in the ways of God the future priest and religious. Devotion to this mother, while she lived, and to her memory when dead, may be truthfully called the dominant sentiment of Father O'Connor's life. From this mother he imbibed the two strong passions of his soul: love of holy Church and his native land. Of the latter, it is unnecessary to speak, since none could live with him and not have frequently recurring proof of its existence.

Of his love of holy Church, it is difficult to do it simple justice, and still seem to speak within bounds. He did not so much regard the Church as the divinely established organ of Christ's revelation, teaching infallibly and guiding men safely through the widespread sea of error ; he rather looked upon her as Christ's very spouse, beautiful and holy, to be loved both for herself and for Him, in whose power, and for whose sake she exists. By virtue of the strong faith, that seemed a part of his very existence, so thoroughly had it permeated mind and heart, Father O'Connor was imbued, as not even worthy priests always are, with what may be called the ecclesiastical instinct; something very like to that spirit which our Holy Father has sketched for us in his " Rules for thinking with the Church."

Coming to this country in the years of early boyhood, he settled with his mother in Philadelphia, and there, first at the public high school and later on at old St. Joseph's, laid the foundations of his classical and mathematical studies. In 1860, he entered the Society of Jesus, beginning his noviceship at Frederick in July of that year. It was not easy to say, whether one should admire more the generosity of the loving boy, who was willing to leave his mother, without a child to solace her loneliness ; or the noble mother, who thought the surrender of her only child not too heroic a sacrifice, when God made the demand.

In 1863, Father O'Connor began his regency at Loyola College, and in the same place closed it, to enter Woodstock, when in Sept. 1869, the house of studies was there opened. As a teacher he gave proof of brilliant talents, remarkable versatility, and, when occasion called for it, seemingly unlimited capacity for labor. This latter quality will be considered all the more singular, when we recall, that, by reason of his distaste for physical exertion, he should have been indisposed for any but mental labor. With his happy disposition, quick wit and strong personality, he wielded a powerful influence over the youth, who came under his charge : and few teachers are remembered with more sincere affection and ungrudging esteem than Father O'Connor. In the classroom, on the college stage, in the sanctuary of the church, his impress was left upon everything that went on, while these years of his regency lasted.

During the seven years spent at Woodstock, Father O'Connor was a painstaking and a successful student, and his joyous spirit made sunshine for all who passed those years in his companionship. By special favor of our venerable Father Beckx, who wrote him in granting the peti-

tion a beautiful letter, Father O'Connor was ordained in 1874, a year before his time, in order that his saintly mother, then in failing health, might not die until her eyes had looked upon her child at the altar of God, a Priest of the Most High.

His studies completed, his tertianship made, he was sent to Boston, and there in 1880 succeeded Father Fulton as Rector of Boston College. His administration, successful in all essential respects, came to an end in 1884. Assigned to duty as *operarius* at St. Francis Xavier's, New York, he remained there until placed in charge of the church and residence of Saint Lawrence in the summer of 1888, and at this post of duty, death found him on February 27, 1891.

The end was such as one might expect in the case of a man who kept the faith as perfectly as did, unto the last, our dear father. His calmness on receiving the announcement of the physician's verdict, that a fatal ending must be looked for, surprised an attendant priest, who asked Father O'Connor if he had no fear. "None," he replied; "I have put myself many a time in this very position, and I know all it means. I have learned to die." Thoughtful for others, unselfish, in his regard for their comfort, he preferred to make his last fight alone with only God for his comforter. His resignation, his patience under much suffering, and his fervent invocations bespoke the strength of that faith, whose influence had moulded his life from childhood on to this his dying hour.

In his death was made singularly conspicuous the tender love that bound Father O'Connor to the Society. She was indeed a mother, in the devotion he paid her and in the regard he held her. Through life, he was never so happy, never so entirely his better self as when in the midst of his brethren, he was casting around upon them the bright influence of his saintly nature and the warmth of his generous heart. With externs, even though his official life obliged him to mingle with them, he was reserved and even timid: and too closely, perhaps, for his health did he live within the narrow limits of his religious home.

It is as a pulpit orator that Father O'Connor will be best and longest remembered by the world beyond the sphere of his religious life. A rich and varied imagination, bright fancy, ready and sparkling thoughts, dramatic action, and musical sonorous voice combined with his native humor and pathos to fit him to sway the minds and hearts of his hearers. Nevertheless, what seemed to one, who listened to the easy flow of speech and watched the earnest, vigor-

ous delivery which characterised his sermons, the spontaneous outcome of the enthusiasm of the moment was in fact the production of immense labor. Every sermon delivered from pulpit, every exhortation given in retreats was written with painstaking care; and it is almost incredible the amount of such work that he was capable of accomplishing in a given time.

In the Society, which he loved so well, Father O'Connor will be long remembered and lovingly, for his kindly nature, warm heart, earnest advocacy of the honor of religion, and lofty conception of the priestly dignity, which he safeguarded from word of reproach and blame, as was fitting in one dedicated to the sublime office by the saintly mother who bore him.—May his soul rest in peace.

OBITUARY.

Brother Thomas Dougherty.

The death of Brother Dougherty, which it is our mournful duty to announce, will be sad news for a large circle of our readers. By those of us who have been students during recent years he will be remembered as a kindly old brother, whose scrupulous neatness and methodical exactness, together with a certain polite nervousness, marked him as an ideal specimen of an old-school Irish gentleman; while to the old boys his name will serve as a memento of pleasant memories of long-gone days. Being stationed at Georgetown for thirty-seven years, he was known to many, and was among the first they would seek for on the occasions of their visits to *Alma Mater*. And thus his death will be a source of deep regret not more for us who lived with him in his last illness than for those who knew him in his prime of life. For he was to all kind, eager to satisfy, and careful to learn what one wanted, so that he might be of greater assistance. His agreeable manners, added to his fund of experience and unobtrusive piety, won for him friends amongst the old and the young, and produced a lasting impression upon all classes of students.

Brother Dougherty was born in County Derry, Ireland, August 14, 1827. Emigrating to Canada in 1842, he settled at Fredrickton, New Brunswick. But Canada not being to his liking he came to the United States. He learned the trade of harnessmaker, and then, with the hope of bettering his fortune, travelled to different cities, working for a time in each. At last we find him in St. Louis. There he attended a course of sermons given by the famous Jesuit preacher, Father Smarius. The result was that he became dissatisfied with his mode of life and resolved to leave the world and devote himself to the service of God and his neighbor in the Society of Jesus.

He entered the novitiate, Frederick, Md., as a lay brother on August 21, 1852. When he had completed his two years of noviceship, he was sent to Georgetown, where he was destined to pass the remainder of his life. He was first appointed shoemaker, and later the work of assistant bookbinder was added to his duties. Three years afterwards, in 1859, a third office, and that the responsible one of buyer was given him.

This position he held for thirty-one years, rendering invaluable services to the college. Many of us students owe much to his kindness and prudence in the little purchases we entrusted to his care. By the business men of Washington and Georgetown he was universally esteemed and honored for his business qualities and manly traits of character.

In October, 1890, he was rendered unfit for duty by an attack of heart trouble. Although an invalid for nearly a year, he bore his suffering with Christian fortitude. His cheerful nature never deserted him, rendering him as pleasant a companion in illness as he was in health. Early in September it was evident that death was near, but it came not till the 27th of the month, when, at 1.20 A. M., he died peacefully and piously, fortified by the last sacraments.

On Monday morning at 9 o'clock the Rev. Rector and the faculty recited the Office of the Dead in the chapel, the students and some friends of the deceased being in attendance. A low Mass of Requiem followed, after which the faculty and students forming in procession accompanied the body to the cemetery, where the last sad rites of the Church were performed.

In the death of Brother Dougherty the Society of Jesus loses a pious and faithful member, the students of Georgetown a kind and trusty friend, and the college a generous benefactor. In this connection we are reminded of an incident that illustrates his deep love for Georgetown College and his perfect practice of the poverty he had vowed. In 1887 he inherited a small fortune from his brother. His first thought was for the interests of the institution that had been his home for thirty-seven years, and so, with the consent of superiors, he applied the legacy to the needs of Georgetown College. His chief concern was that the college should receive the whole amount and that none of it be used for his personal wants. What an example for us who have such a loathing for poverty and such a longing for riches.

It remains for us but to add that what we can do for him now we should do most eagerly and earnestly—pray for the repose of his soul that he may not be long detained from the reward that God is so willing to bestow upon him on account of his merits and virtues.—R. I. P.—*Georgetown College Journal.*

Brother John Kilcullin.

Brother John Kilcullin died at the St. Louis University on October 17, 1891, after an illness of two weeks or, more properly, of a year or more. He was on his way from St. Mary's, Kansas, to the novitiate at Florissant, where he expected to prepare for death. On leaving St. Mary's, Monday, Sept. 28, he was in his usual state of health, suffering from an old disease, but without any alarming symptom ; and no one sur-

mised so sudden an end. He arrived at St. Louis rather weak, and in a few days was reduced to a state of prostration in which he rapidly declined. He himself perceived that death was at hand, spoke of it cheerfully and prepared himself to meet it with the aid of God's grace imparted by the last sacraments. He passed away without any apparent pain, as if in a quiet sleep, experiencing in his own case the peaceful passing away from earth, that he had shortly before dwelt upon as having been an eyewitness to in the deathbed scenes of many of Ours.

Brother Kilcullin was born in County Mayo, Ireland, on Sept. 14, 1823. He came to this country about 1850, and settled with his brothers in St. Louis, where he was employed as head clerk in a hardware store. He entered the novitiate Feb. 26, 1853, being then thirty years of age. Before the end of his noviceship, his previous experience as schoolmaster in Ireland caused his superiors to employ him as teacher in St. Xavier's parochial school in St. Louis, and later on at St. Charles Mo.; in all, nine years. Of the thirty-eight years of his religious life, twenty-three were passed in teaching school; and of these, thirteen were devoted to the training of Indian boys on our Kansas missions, 1863 to 1876. The last eleven years of his life he spent at St. Mary's College in the domestic duties of a lay brother. He showed in many little ways a singular love of poverty and was ever ready to do a kind turn for another, Though suffering much, he worked steadily day by day and took great interest in every one of his employments, no matter how humble.

In conversation with externs he made it a point to introduce some religious topic and thus made many sincere friends, —indeed the college boys as well as the people living near the college often inquire kindly about Brother Kilcullin, from whom in days gone by they had frequently received good advice for the benefit of their souls. He was buried at the novitiate, Florissant, on Monday, Oct. 19.—R. I. P.

Brother Francis A. Heilers.

Brother Francis A. Heilers was born near Munster, Westphalia, May 14, 1826, entered the Society at Florissant April 24, 1853, took his last vows August 15, 1863, and died of cancer on December 16, 1891 at the hospital of the Alexian Brothers in St. Louis. A thick-set broad-shouldered man of medium height, his firm build was an index of his character as a religious and a mechanic. He aimed at what was firm, substantial and solid, whether he was building a college, a church or a stable, and in the spiritual edifice of his own perfection he had all the signs of building equally well. He was a silent, patient and laborious lay brother, giving edification in every community where he was employed.

In his native town, which he left at the age of 20 to evade conscription, he had learned the trade of a cabinet-maker, and studied drawing. His father was a millwright. On landing in New Orleans about 1846, he applied himself to building as a more profitable trade. But the cholera made him direct his steps further north; and he settled down to his trade in St. Louis, Mo., where he soon saw a prosperous business opening before him. The Jesuit Fathers of St. Louis, becoming acquainted with his worth as a Catholic as well as a mechanic, recommended him to the superiors of the novitiate for the construction of a large brick barn. Afterwards drawn by grace to the Society, he entered as a novice in the spring of 1853. From that on for nearly forty years, he made himself useful as a carpenter and builder in most of our large houses of the Missouri Province. It is reported by those who lived with him, that several large churches are indebted to his skill and superintendence in building or repairing, as St. Joseph's Church in St. Louis, St. Gall's in Milwaukee, the Holy Family and Sacred Heart churches in Chicago; and half a dozen buildings of St. Mary's College, constructed between 1881 and 1887 owe their solidity and some other peculiar features to Brother Heilers as architect and builder. After his vows, he was sent to St. Louis University; thence to Chicago where he lived fourteen years—from 1857 to 1869, and again 1874–'76. From Chicago he went to Milwaukee in 1869, then to Florissant for four years; from that to Chicago again, living a year at St. Ignatius College and a year at the Sacred Heart Church on Halstead and 19th Streets; thence he was called to Cincinnati for three years, from that to St. Louis for two years more; and the last ten years of his life he belonged to the community at St. Mary's, Kansas, where the dreadful disease of which he died kept him on the sick list for four or five years. He was skilful as a draughtsman and his care in superintending buildings sometimes surprised even professional architects.

His cancer attracted much attention from its course of treatment. It first appeared under the right nostril about eleven years ago, while he was in St. Louis. About 1884, it showed symptoms so alarming, that the physician of St. Mary's College undertook to cauterize it and check its progress. But after some years it was poisoning the blood and eating into the right jaw. At length, in September, 1888, the brother was sent to a private hospital in Kansas City, Mo., where they professed to have cured many persons by means of a prepared plaster which drew off the virus and loosened the cancer. On several occasions the writer visited the brother in that hospital, saw the plaster applied, witnessed the gradual loosening of the cancer, and, after it had been extracted, saw it in a glass jar exhibited with many others, great and small, in the doctor's show-case. The brother stated that he

felt the plaster working with a drawing sensation through his whole body. After three months' treatment the cancer came out; and in a few more months the brother returned to St. Mary's College on April 12, 1889, with an artificial nose and upper lip. The cancer had eaten its way close up to the right eye. The jaw had healed up in a few months; but nature could not recast the nose and upper lip, two-thirds of which had been devoured by the silent, greedy foe. For two years he moved in the community with his artificial nose, which, like spectacles, he laid aside while at work alone in his shop, putting it on only for appearance in public.

While he must have suffered greatly from the annoyance and forced isolation, as well as from the pain of his disease, the good brother was never heard to complain. He bore himself with a stoical fortitude, which must have sprung from humility and mortification and the imitation of Christ. He was doubtless a fright to all who met him on the streets of Kansas City, as he walked out to the neighboring churches to visit the Blessed Sacrament and hear Mass—with his face all bandaged like Lazarus at the tomb. But in that he showed his religious spirit, wishing to compensate himself for the want of community life. On returning home, he believed he was completely cured. But our college physician was persistently incredulous; and after a while foul matter began to flow from the wound, and the odor made it evident that the cure was not complete. It had served only to prolong his life. On April 28, 1891, he was admitted into the Alexian Brothers' hospital in St. Louis, where he could receive more nursing and medical attendance. And there, after lingering eight months, he at last succumbed to the unrelenting monster that pretended to be dead, but was the more securely preying upon its victim. St. Mary's College spared no expense in the hope of curing Brother Heilers, and thus afforded an edifying instance of the charity of superiors.—R. I. P.

Father Hubert J. Heidenreich.

Fr. Heidenreich was born in Anhault, Westphalia, on March 13, 1848, and after making the ordinary course of the *Gymnasium*, he took up the trade of a machinist. He left Germany about 1870 for America, and went to Washington, D. C., where he made the acquaintance of Fr. Simeon, at that time pastor of St. Joseph's Church. Fr. Simeon was much impressed with the young man's piety and intelligence, and encouraged him in the desire to study for the priesthood and gave him lessons in Latin for some time, until Fr. Emig, then head of the missionary band, took him to Frederick. Fr. Heidenreich entered the novitiate in August, 1874, and after two years went to Woodstock, where he was ordained

in April, 1879, and took his last vows at Georgetown, August 15, 1889. He was employed in various occupations in the Society, including that arduous labor on the islands in New York harbor. He came to St. Peter's College, Jersey City, as minister, about three years ago, and was still holding that office at the time of his death. The manner of his death was rather sudden and startling, and as an erroneous account was given in the daily papers, it may be well to state the exact facts. Fr. Heidenreich's health, owing to the terrible earnestness which he threw into any work he had to do, began to fail some years back, and though seemingly active and healthy, he was forcing himself all the time and in consequence making such great demands on his nervous system as to be unable to resist any severe attack of sickness. The immediate cause of his death may be traced to worry and overwork, especially around Commencement. On that day he was busied with so many details—as usual allowing nobody to help him—that he did not take time to eat a single meal during the entire day. Late that night when all was over, he went to the refectory and partook of the only dish he could find, which happened to be lobster salad; he then took a little ice-cream. It is said that he merely touched this latter dish, but it was enough in his then weakened condition to bring on a severe attack of indigestion, which quickly turned to cholera morbus, and from this he never rallied. This was Friday night, and although several physicians applied all the known remedies through the night and next day, it was useless. While others did not judge the case hopeless at the start, he himself said otherwise and quietly asked for the last sacraments. They were administered on Sunday night, and he died early the next morning, which happened to be the patronal feast of the church and college, June 29, the Feast of SS. Peter and Paul. As has been said already, Fr. Heidenreich was a man of intense activity and earnestness in his work, which won for him admiration from Ours and seculars, among whom he made many friends, particularly with the young men of the parish, over whom he watched with specially zealous care. He will long be remembered in St. Peter's parish for his manly character and sterling virtues.—R. I. P.

Mr. Henry Raiders.

On the third of January, 1892, the California Mission sustained a severe bereavement in the death of one of its most promising scholastics, Mr. Raiders, who died at the early age of twenty-eight years.

Mr. Raiders was born in Rhenish Prussia, in the village of Steele, near the town of Essen. His parents left Germany and settled in Belgium, in or near Siege, while he was yet a

boy. About the age of eleven years, he entered the Apostolic School at Tournhout. Rev. Fr. Baetman was the director of the college at Tournhout; and to his fatherly heart our Henry was very dear. The care with which he sought to correspond to the interest taken in his welfare must have lightened his superior's load.

After spending some five years in the apostolic school, Mr. Raiders presented himself to the then Superior of the California Mission, Rev. Fr. Aloysius Varsi, and his offer was forthwith accepted. He arrived in California during November, 1881.

His life in the Society was in the usual regular course, up to the termination of the juniorate in 1886. A year of sickness then intervened. A grievous pulmonary disorder had declared itself, necessitating frequent and copious tapping of the region of the lungs. This course of treatment proved so beneficial, and restored him to such good health that by the middle of 1886 he was pronounced strong and well enough by his medical attendants to take active part in college work. Accordingly, he was sent to St. Ignatius College, San Francisco, where he was appointed to teach the higher classes of Latin and Greek, and the intermediate class of Mathematics, in the various branches of which, by his own unaided efforts, he had made remarkable progress during the year of his forced inactivity, when able to give himself to study. Two years thus passed in the college, with the most gratifying results, as is attested by his fellow-professors. By the order of superiors and to his own great delight, he entered on the usual course of philosophy, during which his brilliant talent coupled with close application won for him the well-merited esteem of professor and pupils alike. Yet withal he was humble and unassuming, and in spite of the vexatious symptoms left by his pulmonary affection, ever patient and cheerful. His course of philosophy happily terminated, he was again assigned to college work in St. Ignatius for the scholastic year 1891–'92, as professor of humanities and mathematics. But just towards the middle of the year death sends the premonition of its coming, in a sudden hemorrhage of the lungs an hour or so after midnight, during the early part of December of last year.

The flow of blood was promptly checked, and it did not return for the time. As soon as sufficiently strong again, he was sent to the more even climate of Santa Clara Valley, there to rest, and, if possible, recover. He now seemed for a while to be rallying; but it was only a deceptive appearance.

The disease was making its silent inroads. On Sunday morning, January 3, Mr. Raiders had been brought holy Communion by Rev. Fr. Mazzetti. Thanksgiving concluded, he had breakfasted and was reposing quietly, when suddenly

he told the brother infirmarian that he felt as if another hemorrhage were coming on: this was about 8 o'clock A. M. The hemorrhage came: he spoke no more, being evidently suffocating. Rev. Fr. Testa gave him the last absolution and the indulgence *in articulo mortis*. Rev. Fr. Gallagher hurried for the holy oils, anointed the dying scholastic, and at 8.20 he peacefully passed into eternity. His sickness had been borne with edifying resignation and patience, the final example of that genuine religious spirit, quietly solid, which had marked his brief career among his brethren.—R. I. P.

Father William H. Morrison.

Father Morrison died at Georgetown College, February 15, 1892, after a long and painful illness. Born in Ireland, January 4, 1859, he came to this country at an early age, received a classical education at Boston College, and entered the Society of Jesus on the 2nd of December, 1880. After his noviceship he was sent to Holy Cross College, Worcester, where he taught for eighteen months. His health beginning to fail, he was transferred in 1884–'85 to Loyola College, Baltimore. But the change not proving beneficial, he was sent in 1885–'86 to Las Vegas College, where it was hoped that the mild climate of New Mexico would effect a restoration to health. After a year's residence there, feeling strong enough to continue his theological studies, he returned to the province and entered Woodstock College, where he was ordained priest by Cardinal Gibbons on the 27th of August, 1887. He was then assigned to Georgetown as prefect of the rooms. During this year he gave occasional assistance to the pastor of the Church of the Immaculate Conception. 1888–'89 he was appointed assistant prefect of schools in the College of St. Francis Xavier, in New York City. His physicians again recommended a change of climate, which he sought in Denver, Colorado. Here he soon began to recuperate and was able to attend to some of the parish work of the Jesuit church in Denver. He was destined, however, to exchange one dread disease for another more painful. In the exercise of his ministry he was caught in a storm, and from the exposure there resulted an acute form of rheumatism, which would yield to no treatment.

In 1890–'91 Father Morrison, almost bent double, returned to Georgetown. Disease of the spine had developed, to add to his sufferings. For months, racked with excruciating pain that made each movement a torment and rest in any position impossible, Father Morrison bore his cross with a cheerfulness and a patient resignation to the will of God that was a source of constant edification to his brethren in religion and to the students of the college. Indeed, his meekness was all

the more admirable in one who was irascible by nature. Unable to engage in the laborious duties of the college, he did most effective work of far higher value by his prayers, sufferings, and spiritual direction of many students. Fond of study, he was accustomed each year to map out and follow with admirable diligence for one so ill, a course of study in philosophy, theology, and the Latin and Greek authors. His fine literary taste in English directed his readings towards the best classic and current literature. His genial disposition, sympathetic nature, and dry humor made him very companionable.

During the month of January his friends saw that he was failing fast, and they prayed that his sufferings might soon terminate in a happy death. On Sunday, the 14th inst., he exerted what little strength remained to offer for the last time the holy sacrifice of the Mass. On Monday afternoon he received the last sacraments, and eight hours afterwards he was dead.

The office of the dead was chanted by the faculty in the chapel on Wednesday morning, February 17. Then followed the Mass of Requiem, which was said by the President. The funeral took place at 11.45 A. M. Preceded by cross-bearer, acolytes, students, faculty, and the sorrowing mother and sister of the deceased, the remains of Father Morrison were borne by lay brothers to the little graveyard, where Father Rector read the burial service.—R. I. P.

College Journal.

LIST OF OUR DEAD IN THE UNITED STATES

From Dec. 1, 1891 to March 15, 1892.

	Age	Time	Place
Fr. Patrick Dealy	66	Dec. 23	St. Lawrence's, N. Y.
Fr. Henry Duranquet.....	83	" 30	Woodstock.
James Egan, *Coadj*.....	78	Jan. 18	Fordham.
Thomas M. Connell, *Schol*...	24	Jan. 13	New York.
Fr. William H. Morrison.....	33	Feb. 16	Georgetown.
Fr. John J. Murphy.....	48	Mar. 4	"
Fr. Cornelius B. Sullivan...	36	Feb. 15	Detroit.
Francis A. Heilers, *Coadj*...	65	Dec. 16	St. Mary's, Kansas.
Fr. Antonius Laurent.....	64	Mar. 6	Macon, Ga.
John B. Boggio, *Coadj*.....	73	Dec. 30	Santa Clara.
Henry Raiders, *Schol*.....	28	Jan. 3	"
John J. Malone, *Schol*.....	30	Jan. 12	"
Fr. Edmund J. Young.....	70	Feb. 4	"
Fr. Joseph Bayma.....	76	Feb. 7	"

Fathers 8. Schol. 3. Coadj. 3. Total 14.

Requiescant in Pace.

Varia.

Belgium, *Liege.*—The number of pupils attending the College of St. Servais has now reached nearly one thousand. In consequence, it has been resolved to build a second college in Liege. In an eloquent speech which Mgr. Doutreloux, the bishop, made at the commencement, on August 6, he urgently advised this step. The new college will be built between the river "Ourthe" and the "Longdoz" station. It is not uninteresting to note that the ground was purchased from M. Frére Orban, the well known Belgian statesman, who, about 35 years ago, made himself famous by his thrice repeated cry, *A bas les couvents!* (away with religious houses!) whilst descending from the parliamentary tribune, where he had made a violent speech against religious orders.

The new Congo Mission.—Two vicariates apostolic had been in existence, when Pope Leo XIII. resolved to add a third one. At the often repeated request of King Leopold II., his Holiness invited the Belgian Jesuits to take charge of a third vicariate.—The first band of missionaries for the Congo will probably not be appointed before next June.

In future, the *Précis Historiques* (See WOODSTOCK LETTERS, vol. xx. p. 192) will give a monthly account of the progress of the Belgian missions both in Bengal and in Africa.

Two hundred exercitants took part in the retreats given between August and Christmas-day, at Fayt near Charleroi. It is a very good beginning.

Beyroot.—A special course of engineering has been added to the courses followed in our university.—The inspector sent to Beyroot by the French government to visit the school of medicine in our university, although not partial to us has made a very favorable report and has even insisted on the establishment of a faculty of medicine at Cairo, which should be under the direction of our fathers, as is that of Beyroot.—The first two numbers of the writings of a great Christian poet in Arab have just been edited by Fr. Salhani, and have excited the admiration of the *savants* of Europe. Congratulations come to the learned father from Paris, Leipzig, Berlin, London, Munich, Vienna, St. Petersburg, etc. Many orientalists have already offered their cooperation to the father in his noble work; and the same attention of the learned world has been called to the publication, "Poètes Arabes chrétiens" by Fr. Cheikhs.—The Arab grammar of Fr. Donat Vernier (1st vol. has already appeared) promises to be the most complete and the most methodical of them all, and to leave far behind the renowned work of Sylvestre De Sacy.—*Letters of Mold.*

Fr. Dillemann, who until recently was attached to the professional staff of the university, is now devoting his attention, with the most consoling results, to parish and sodality work. He is the director of a young men's sodality

that numbers about 200 members. These associations, he says, are of the utmost importance in a country which, until a few years ago, was a stranger to western civilization, knew neither wealth nor poverty, but lived in patriarchal simplicity, prizing above everything else the faith of their ancestors. Not to speak of the loose way of living of those connected with the harbor improvements at Beyroot, or engaged on the Beyroot and Damascus railway, the country is being flooded with immoral and irreligious books. Fr. Dillemann is earnestly engaged in forming a library where his young men may find a good supply of wholesome and entertaining reading matter; but he is sadly crippled through lack of funds in a country where now a sheep's fleece is sometimes insufficient to pay the taxes on the animal.—You have doubtless read in the daily papers that many railways are being planned for the Ottoman empire. We have heard lately from Beyroot, that the railway from Beyroot to Damascus (132 kilometres) and that from Damascus to Mézrib (90 kilometres) are to be commenced in a few months. This will be quite a change for this old country. Meanwhile the effects of the attacks on religion in the West are being felt in the East. It is noticeable that Christian employees are being done away with in the administration. Freemasonry is exerting its fatal influence everywhere. There is even a slight revival of fanaticism among the Mussulmans. Very severe censorship has been exercised on the Arabian journal *La Gachir*, which is edited by our fathers. Each week they suppress some articles or parts of articles. We fear the new Wali at Beyroot is not as well disposed towards us as the old one. Indeed, the French Consul is there, but his authority has been weakened by the conduct of the government of the Republic against religion, and one does not remain ignorant of it in the East.—*Letter from Père Samuel.*

Books, *Recent Publications:*—

Mgr. Alexis Canoz, S. J., premier évêque de Trichinopoly, par un Pere de la meme Compagnie. Paris: Retaux Bray, 1 vol. in 8vo avec portrait et carte, 5 francs.

"The Parent First:" An answer to Dr. Bouquillon's Query, "Education: To whom does it belong?" By Rev. R. I. Holaind, S. J., New York: Benziger Brothers.

"The State Last:" A Study of Doctor Bouquillon's Pamphlet: "Education: To whom does it belong?" With a supplement reviewing Dr. Bouquillon's Rejoinder to Critics; By Rev. James Conway, S. J., Canisius College, Buffalo, N. Y. Pustet, N. Y., 1892.

Fr. James Conway's pamphlet forms an exhaustive review of Dr. Bouquillon's line of argument, thus supplementing what Father Holaind so ably did on such short notice. It has been received with the greatest praise and has met the unanimous endorsement of the professors of Woodstock who have written to congratulate the author on his noble stand for the truth. One of our leading reviews concludes an article, after giving copious extracts, as follows: "In short, we must pronounce this book in many respects one of the most remarkable controversial works which has come under our notice, while in the matter it treats it is not likely soon to be superseded. Here we shall only say that the author has put the Catholics of this country under a deep obligation of gratitude by this manly and learned work."

Fr. Harts has commenced an instructive series of papers on "Education," in the *Michigan Catholic.*

Fr. Ignatius Minasi's very erudite work on the "Doctrine of the Twelve Apostles" is replete with the most edifying matter on the construction and life of the Church in the Apostolic age. From a doctrinal, exegetical and liturgical point of view, it throws remarkable light upon the ritual of the Church, as we use it; for instance, upon the meaning of the prayers in the holy Sacrifice. Several notices of it are expected in the Reviews.

The last Letter of our late Father General to the Society, entitled "Saint Aloysius, A Model of the Contempt of Human Vanities," has been translated into English and published by the Woodstock Press. It may be had by Ours at cost price, viz., 20 cents.

A supplement to the Roman Martyrology for the Saints of the Society of Jesus has also been issued by the Woodstock Press. It is in English and comprises the corrected Martyrology of all our Saints and Blessed.

The second volume of the *Bibliothèque de la Compagnie de Jésus*, extending as far as the name Desideri, has been published. The third volume is nearly ready and we are indebted to Père Sommervogel for the advance sheets of a part of it containing the Bibliographie des Œuvres du R. Pére Fèlix.

Wilmers' "Handbook of the Christian Religion," edited by Rev. James Conway, proves to be a most satisfactory text-book. The new edition in the press contains a supplement which will greatly enhance its value,—a list of the ecumenical councils together with the occasions on which they were held; a collection of the creeds and professions of faith in use in the Church; and the *Syllabus* of Pius IX.

The Catholic Publication Society Co. has published "Frequent Communion," by Fr. Joseph Huber, and "A Brief Text-book of Logic and Mental Philosophy," by Rev. C. A. Coppens, S. J.

The two books for boys written by Mr. Francis Finn have met with a most flattering reception both from readers and critics. "Percy Wynn" is now in its third edition. A second edition of "Tom Playfair" has been issued, the first which was gotten out just before the holidays having been sold within two months. All who are buying premium books should put these two at the head of their list.

Father Sabetti has a valuable article in the March number of the "American Ecclesiastical Review" on the decree, *Quemadmodum*, i. e., about the account of conscience to be rendered in religious communities to superiors who are not priests.

Books in the press or in preparation:—

Père Alfred Hamy, author of "l'Iconographie de la Compagnie de Jésus," is publishing at Paris "Documents pour servir â l'histoire des colleges de la Cie. de Jésus dans le monde entier de 1540–1773 par le Père Alfred Hamy, S. J." The work contains, 1. Conspectus status totius societatis, anno 1749, with an enumeration of the 1488 houses according to the order of provinces; a general Latin repertory in alphabetical order; a list of 1000 Latin synonyms, and a general index; 2. The indication of 1300 hitherto unknown engravings, prints, and drawings of the above houses and of the place where they may be seen and copied; 3. The alphabetical list of 340 English localities served by the fathers of the Society, 1580–1773. But 600 copies will be printed and they will be sold to subscribers for 2 francs 50 centimes. Orders should be sent to Monsieur A. Vivier, 35 rue de Sèvres, Paris.

Father Conway of Buffalo will soon issue through Benziger Brothers an

English edition of Rev. V. Cathrein's work on "Socialism and the Right of Property." The book, which will be a good-sized volume, is only an extract, or chapter, taken out of the author's large work on moral philosophy, which is generally admitted to be the most learned and complete extant on moral and social subjects.

Among the works "in preparation" are Father Rickaby's, S. J. translation of the principal portions of the second part of the *Summa Theologica* of St. Thomas, under the title of *Aquinas Ethicus*.

A translation from the French of Father Xavier de Franciosi's *Spirit of St. Ignatius* will soon be issued by the Catholic Publication Society Company.

A new volume of the Acta Sanctorum—the second for November—is being printed. About twenty sheets are ready.

A 2nd edition of Father Maas's "Life of Jesus Christ" is now in the press. It will be improved by some new notes and engravings.

Father Frisbee is preparing a new edition of the "Imitation of Christ" with Père Gonnelieu's well known reflections and prayers at the end of each chapter. Challoner's translation will be followed, but the text will be carefully revised. The reflections will be collated with the original, as many sentences from other authors have crept into the English editions, and have been published under the name of Gonnelieu. The editor has taken pains to get the best text both of Gonnelieu and of the Imitation.

The second edition of the Interior of Jesus and Mary by Père Grou, is in the binders' hands. Several misprints have been corrected. Father Frisbee is also preparing new editions of the rest of Père Grou's ascetic works, and the Catholic Publication Society Company has announced them.

Silver, Burdell and Co. of Boston announce that they are bringing out the "Laws of Thought, or Formal Logic," by Prof. William Poland of the St. Louis University, in a complete course of philosophy to be published in several volumes.

Boston, Mass., *Boston College.* — The number of students remains substantially unchanged. An evening Latin class has been formed, which is doing good work, and will help some promising young men to realize their aspirations for higher things. The orchestra, composed of students, will furnish the music at the minor entertainments and reunions of the college.

Church.—At our last general reception the church—seating 1500 people — was completely filled with members and those desiring to become members of the sodality. The young men's sodality has received a great impulse this year, and is increasing rapidly in numbers and fervor. All the sodalities are in a flourishing condition, notably the sodality of the married men. A new branch has been added to the League of the Sacred Heart in the form of an organization for men *only*. Monthly meetings are held on Sunday night in the upper church. In addition to the sermon and devotions, the men—numbering nearly a thousand—sing the League Hymn, sustained by the thrilling peals of the great organ. The scene is inspiring and edifying. The work of the Sunday school is helped by the aspirant conference of the St. Vincent de Paul Society, composed of boys 16 to 18 years of age, whose special work it is to look up absentees from Mass and catechism.

The Young Men's Catholic Association is very prosperous at present. The course of lectures this year has been of a high order of merit. Fr. McGurk gave a superbly illustrated lecture on "Columbus and his Discoveries," for the first time in this course, and has repeated it several times since for charitable purposes. It netted more than $750 in aid of the Home for Destitute

children. President Eliot of Harvard College, lectured on "The wholesome Variety of American Schools and Colleges." Many of his utterances were strongly Catholic, and the position that he took in favor of private schools and denominational education has attracted much attention, provoking, of course, much comment in a community where the public school is worshiped as a fetich. He was one of the strongest and most influential supporters of the right side before the committee of the legislature a few years ago, and if the intention is carried out of having a public discussion between him and the champion of the public school system of Boston, it will be a bad day for ignorance and bigotry.—It is a most commendable provision in the constitution of the association, which prescribes the annual retreat, followed by a general Communion. The exercises take place from Passion to Palm Sunday; the result is most consoling, as the thousand members of the association, and a crowd of other young men, who are all cordially invited to the retreat, and attracted by the concourse of the members, are thereby enabled to make their Easter duties. Last year, the retreat was going on during the week which included the 17th of March. Despite the attractions of St. Patrick's Night celebrations—suppers, lectures, concerts, etc.,—the young men stood by their guns nobly, and more than 650 out of 800 active members sacrificed the entertainments, and marched into the church from their hall in solid phalanx to hear a discourse on the "Dangers of Delay in the work of Conversion." This fact is eloquent.

California, *San Jose.*—The new building, lately erected by Ours at San Jose adjoining St. Joseph's church, intended to serve a triple purpose—that of a college, a sodality chapel, or college hall, and parish residence—is in the form of a hollow square, the fourth side of which is formed by the rear of the church. The first story is fourteen feet from the level of the courtyard, and all this space, including the courtyard (which is to be covered with bituminous rock), comprises an area of 9000 square feet, which will afford ample playground for the college.

That part of the building to be used as the parochial residence has a frontage of ninety-five feet by fifty feet in depth. The first floor has two rooms for the bishop's use, a porter's room adjacent to the main staircase, and five parlors. In the rear of these, and separated from them by a corridor, are the dining-room, kitchen and pantry, toilet-rooms, etc., and the new sacristy which is to be connected with the church. From this floor are several staircases leading to the playground and basement.

On the second floor are six sleeping-rooms, the library, linen-room, bath and toilet-rooms, and two rooms so connected with the church that Mass and sermons can be heard therefrom by the inmates. The third floor contains seven sleeping-rooms.

Adjoining this building is the one which contains the chapel, or college hall, and classrooms of the college. It has a frontage of 40 feet by a depth of 137 feet, and is four stories in height in front and two in the rear. Three finely proportioned semicircular arches of sandstone give access to the lobby, from which three staircases lead respectively to the parish house and chapel on the first floor and the classrooms on the second floor. The playgrounds are also reached from this lobby. The centre flight of these staircases leads to the chapel or hall, which is 37 by 88 feet, and has a seating capacity of 500. The choir is located directly over the entrance to the chapel. The sanctuary has an anteroom on each side, one of which can be reached from the playgrounds by means of a staircase.

The second story contains six classrooms 22 by 32 in size. The third and fourth stories are located over the lobby and contain three rooms each. All the corridors of the different floors in this building are in direct communication with the respective floors of the parish house. At the rear of the playgrounds is a one story building, with a covered veranda, which contains two classrooms 27 by 30 feet each; on this veranda are two staircases, one leading to the playgrounds, and the other to the second-story classrooms. All classrooms are well lighted, and although on the second floor, have two direct staircases to the street.

The studies are to be divided into three distinct departments—one exclusively for the preparatory course, one for the commercial, and the third for the classical. Each department contains a full complement of very capacious rooms, well lighted and ventilated, entirely free from the noise of the streets and furnished with all the modern conveniences. As the preparatory class is to qualify younger students for the college courses, applicants for this class are not to be received unless they can read and write creditably, and are already familiar with the minor parts of arithmetic.

The commercial course will offer special opportunities to those preparing for a mercantile career, whilst the classical department will in every respect be complete and in strict accordance with the "Ratio Studiorum." As a scientific department has not yet been added to the college those who successfully complete the classical course are entitled to a diploma, upon the presentation of which, either at Santa Clara College, Santa Clara, or St. Ignatius College, San Francisco, they will without further examination be admitted into the scientific course. Rev. Father Calzia, the rector, hopes to obtain from generous friends thirty free scholarships, which will be secured for the classical course. The colllege will open in full force on the first Monday in August, 1892.

The new German Church, under the title of St. Mary's, being erected by the German Catholics of San Jose, is fast gaining proportions, owing to the wise direction of the pastor, Rev. Joseph Müller, S. J., late of Buffalo, who hopes to have all in readiness for services within a month's time.

San Francisco.—A remarkable conversion was lately effected by Rev. Father Sasia in the person of Mr. Lawrence Kip, a promising young attorney, and grandson of Bishop Kip of the Protestant Episcopal Church. The young man began to study the truths of our holy religion some four or five years ago under the direction of Father Sasia, and persevered in attending instructions until all was made clear to him beyond a doubt, when he was handed over to the care of the Rev. George Montgomery, chancellor of the archdiocese who gave the finishing touches and received him into the true fold at St. Mary's Cathedral. The ceremony was witnessed by the two sisters of the convert and a number of friends. The conversion quite nettled the Episcopalians, and they gave vent to their feelings in rather strong language against Ultramontanism and Jesuitism, but all to no purpose.—At St. Ignatius College the "Ratio" is rapidly gaining ground. To complete it to the last requirement, after Christmas vacations the "Infima Grammatica inferioris ordinis" was introduced, and great results are in promise.—At Los Gatos several improvements are in progress. Not least among them is an extensive veranda for the use of the novices, and a porter's lodge wherein the old Roman patriarch, Brother Antonio Ciotti will act as custodian, and ply his trade as formerly.

Educational Notes.—Special measures are being taken to restore the "Humanities" in Belgium and France. So we read in the Journal of Education, October 1, 1891. The principles which govern such a restoration are the same which must vindicate for classical studies their proper place anywhere. If particular causes, such as anti-Catholic bigotry, are not operating in all places, at least the opposition of utilitarianism will be found identical in the United States and elsewhere. Hence, for an understanding of the meaning and force of classical studies, we would recommend highly Pere Burnichon's articles, in the *Etudes*, entitled: "Humanités Classiques et Humanitès Modernes." The first section of his second article, that in November, 1891, treats the question of mental discipline as necessitated by classical study. We would remark that no one can be an effective and zealous professor, unless he not only knows the classics well enough to instruct pupils solidly in them, but also appreciates the reasons why the classics alone are worthy of being made the staple of all humane or liberal education. Without this appreciation, routine work remains mere routine; while higher literary work, which supplies ample occasion for originality, ever renewed freshness, and the development of a taste more and more refined, sinks to the level of mere routine. One notable result of this is the want of refined taste in English composition; since the faculty, if once acquired, would assert itself in all directions. It would, for instance, assure this primary and indispensable quality of good English prose, that each sentence is well formed; and, between the sentences, both the logical and grammatical connections are just and perspicuous. Hence results a whole paragraph well conceived and well expressed. Of fluent pages and fluent pieces there is no end. But of classical work in the details, and therefore of classical pieces in English, there is somewhat of a scarcity.—In the manner of conducting the classes, a most important code of directions is to be found in the Ratio Studiorum of 1586: *Monumenta Germaniæ Pædagogica;* Ratio Studiorum, vol. ii., pages 165–176. The chapters are entitled respectively: "How to carry on the class exercises, whereby Latin and Greek are usually learnt;" and "The Helps that may be employed to excite and inflame the Zeal of Students in the Pursuit of Polite Letters." It is evident that we have here the traditional system of the Society from the first, the same by which our order came into complete control over the literary education of Europe. When, a hundred years later, the Thirteenth General Congregation prescribed that a Method of Instruction should be drawn up for the guidance of our teachers, and Father Jouvancy accordingly published his *Ratio Discendi et Docendi*, a little comparison between his book and the Ratio of 1586 will show the identity as well of the method so committed to writing, as of the traditions which were thus reduced to form. As Father Ignatius Visconti bears witness (Ibid., vol. iii., p. 129), it was owing to this method of Ours, and the attendant success, that colleges were asked for, and were endowed; and there are many other testimonies in the history of the Society to the same effect. If, in the course of time, others entered the same field, "so that our schools became less necessary," and the vernacular literatures of Europe throve in all directions, it is not difficult to see that, at present, an inverse process has set in, with the general decay of thorough classical training. Hence, it may be the part of the Society to do again, in an age of decaying taste, what she accomplished when the literatures were but forming.—*Letter from Fr. Hughes.*

Egypt.—Last November, our fathers of Cairo had the consolation to see their large and beautiful new church, built near their college of the Holy

Family, consecrated by Mgr. Guido Corbelli, Apostolic Delegate. The ceremonies, of a most impressive character, were witnessed by an immense number of people of all classes. It was in truth a day of triumph for the Catholic Church in Egypt.—Fr. Cordier writes from Minieh that he succeeded in establishing a school at Mallawy, a town numbering 18,000 souls, of whom one-third are Christians, the rest Mussulmans. A suitable locality having been offered to the father, he went through the city with his schoolmaster, followed by a large crowd of curious people, to post up in the principal streets great placards with these words: "The public is notified that the Jesuits will open to-morrow, with the help of God, in this city of Mallawy, a college for the study of the French and the Arab languages." The population is apparently well disposed towards us. Let us hope that our new school will help us to remove the Protestant element that is gaining rapidly among the ignorant classes, and to win over the simple and misguided Copt schismatics.—*Letters of Mold.*

France, *House of Retreats.*—From a letter of Father A. Hamy, the zealous director of retreats for laymen, we gather that houses of retreats existed in the various provinces of the Society before the year 1773. In the catalogues of France we see that the cities of Amiens, Avignon, Caen, Chambery, Dijon, Lyons, Marseilles, Nancy, Nantes, Orleans, Paris, Quimper, Rennes, Toulouse, and Vannes had their "Domus Exercitiorum" or their "Director Asceticus." At La Fleche, four popular retreats were given every year; the same may be said for Rouen. There were eleven such houses in Sicily alone. —Fr. H. Watrigant, another director of retreats in Champagne, in his new edition of the "Historia Exercitiorum" by Fr. Diertins, speaks of several such houses of retreats established then in Germany, Mexico, Peru, Paraguay, Spain, Portugal and Italy.—*Letters of Mold.*

Lalouvesc.—The tomb of St. Francis Regis is yearly visited by 80,000 pilgrims, coming from all parts of France, and is the scene of numerous miracles wrought through the intercession of the saint. Last year five wonderful cures came to our notice, not to speak of the numberless conversions that take place, especially during the season of pilgrimage.—*Letters of Mold.*

Paris.—You ought to know that the three colleges of Paris have suffered some annoyance on account of the number of fathers there. Complaints were made against their having more than three fathers in each house, but as they have been given several months, that is to say, an indefinite period within which to conform to the regulation, it is probable that the *status quo* can be kept up or almost so. In spite of the Radicals' desire of injuring us they are embarrassed when there is question of execution. It is true that the Law on Associations, i. e. on religious associations, has been laid aside by the senate. It is a suspended threat. But the law itself has not yet been passed. Public opinion speaks strongly against these tyrannical measures. We know on good authority that there is no thought of disturbing the peace of our houses for the present. Catholics have set on foot a movement of organized resistance. "Better late than never," says the proverb.

Province of Lyons.—The novitiates are filled and a pretty large number of postulants are still held back by their parents. No scholastic of the province is in service at present. Some are preparing to undergo the examination for the Licentiate, so as to have to serve for only one year. Our colleges, not only the seven in France, but also the three in the East, are flourishing both in the number and in the piety and labors of the scholars. At Lyons they are going to build a house of retreats on the hill of Fourviere. Two lots have

been bought in the quarter *des Brotteaux* in order to build there a new college and a preparatory department to the military school of St. Cyr. These have not yet been built, but we look confidently forward to the future, despite the threatening outlook of the present.—Allow me to make a slight correction. You say in your last number, that in Syria a course of philosophy has been begun for the scholastics who have to remain outside of France, and even of Europe, till their 29th year. I believe that I wrote, and it is true, that the affair is under consideration, but the fact is not yet accomplished. Perhaps in this matter I have made a *lapsus calami*. The article of the *Lettres de Mold* on St. David's College and the catalogue of the province will enlighten you on the true state of affairs.—*Letter from Père Samuel.*

Georgetown College, *Observatory.*—During November several new stars varying in brightness have been discovered by the Director of the Observatory. All of them are in the neighborhood (within less than a degree of arc) of other variable stars which have been known for many years back. This fact would indicate that the sky is beset with innumerable stars varying in brilliancy, though perhaps within such narrow limits of time and brightness that they escape detection, unless patient and systematic search is made. The most remarkable of the newly-discovered *variables* are near the three stars, *R Ceti*, *R Geminorum*, *U Canis Minoris*, i. e. in the constellations of the Whale, the Twins, and the Little Dog. The first two of these new stars pass through all their phases of brightness in about a week, and their light changes about a *magnitude*. The period of the last star is not yet sufficiently known. Notices of these discoveries will not be given to scientific papers before the elements of variation (period, greatest and smallest brilliancy) have been fully determined.—The mounting of the new 12-inch equatorial telescope has been erected in the large dome and the object glass will be inserted in some weeks. The new "latitude instrument" which we mentioned in our last number is almost ready for use and will soon be described in a special publication of the observatory.—The oscillation of the earth's polar axis has become more than ever a burning question. We are glad to state that it was reserved to an astronomer of this country to discover the length of the period of these variations. Whilst astronomers were misled by Euler's theoretical period of ten months, Mr. Chandler has shown that a period of fourteen months actually satisfies the observations. As to the latter, however, there has been no progress during the last two years, and it will be reserved to the Georgetown College Observatory to reach the highest accuracy by the photographic method.—From the last two numbers of the Georgetown College Journal we learn that, incidental to the systematic work going on there, a large number of new variable stars have been discovered during the last few months. Their publication, however, has been judiciously deferred, until sufficient material will have been collected, to disclose the nature of their variability. We shall give our readers a fuller account of the work in a future number.—The "Photochronograph" is accumulating a vast amount of automatic transits, which, together with their laborious computations, will form a handsome and valuable volume for publication about a year hence.—*Letter from Fr. Hagen.*

Library.—We are pleased to state that the grand historical library of the late Dr. John Gilmary Shea will come to Georgetown. When it became known about a year ago that the library was for sale the Reverend President endeavored to secure it for Georgetown, and appealed to some friends and alumni for aid. They responded generously enough to warrant his entering upon negotiations for it. Dr. Shea some days before his death signed the final

contract by which Georgetown, for a consideration that was satisfactory to him, became the owner of the library. The conditions are such that the collection may be considered as almost a gift to the college. Containing about 10,000 printed books, valuable manuscripts and pamphlets relating to the early history of the Church in America, a line of Bibles from the beginning of printing, a number of books in Spanish, and a unique collection of Indian dialects, the library will find an appropriate home in the oldest Catholic College in the United States and a worthy resting place amid other storied learning in the magnificent Riggs Memorial Library. When the library arrives at the college, we shall endeavor to give our readers a detailed description of its contents.—*College Journal.*

Gift—The college has recently received from a generous lady, who some years ago gave a large gift, the sum of $2000—$1000 for the Coleman Museum, and $1000 for the Academic Department. The latter amount has been applied to the Shea Library.

St. Ignatius Water.—The wife of the chief of the Yakima Indians had been for six months and more very sick, when she fell into a state of unconsciousness, after the loss of her sight and of her hearing. All possible remedies had failed and our Fathers, Laure and Garrand, expected to hear of her death every day. The good chief Ignatius asked Fr. Laure to come to his aid and to save a life so precious to the welfare of our Catholic Indians. The father, on his return to the residence, filled two bottles with St. Ignatius Water, although one only was to pass for the miraculous water and the other for the very efficacious remedy, which he had promised to the chief. This stratagem was made use of so that the cure might not be ascribed to any natural remedy. The sick woman had not been able to swallow for some days. Now she was made to take a little water from each of the two bottles that had been sent to her house. She did so without any trouble. Then some more was given to her, with the same success. Gradually she recovered her sight and her hearing, and all her sufferings disappeared. She was soon perfectly well and a few weeks later she made a trip of twenty-five miles to see her children at our schools. These facts are attested by Fathers Garrand and Laure and related for the greater honor of St. Ignatius.—*Letters of Mold.*

Japan.—Fr. Algué, of the Toledo Province, now studying astronomy at the Georgetown Observatory, has sent us the following letter which is of more than usual interest, in showing how at last Japan may be again opened to us through the scientific labors of our fathers:—

I received to-night (March 10) from Nangasaki a letter of Fr. Michael Saderra, director of our meteorological and magnetical observatory at Manilla (Philippine Islands), who was sent by the Spanish Government to China and Japan in order to make a magnetic chart of these two countries. Another father of our Society has also been appointed to do the same work in the different islands of the Philippine archipelago. Fr. Saderra writes as follows:—

"*Nangasaki, February* 12, 1892. To-day, the octave of our Japanese saints, I have had the consolation of being in the city where they were martyred and just opposite the mountain on which they were crucified for our holy faith. May our Lord grant me something of their apostolic spirit! After living for 12 days in Tokio, we visited Yokohama, Nagoya, Kioto, Koke, and Osaka. We made magnetical observations in all these towns excepting the last, and not, I think, without real profit. We did the same yesterday in Moji, though owing to the Japanese policemen we could not take complete

observations. To-day, or to-morrow, with the help of God, we will work here, if the sun is kind enough to show us his face.

"There are in Japan a great many things of interest and worthy of deep study. Modern progress is adopted with eagerness in this nation, and hence it is amusing to compare their old customs with their new ones. For instance, you will find a good many persons with hats and overcoats after the latest European fashion, who at the same time wear something which can hardly be called trousers, and large wooden shoes on their feet.

"In Tokio, the capital of the empire, there is a splendid university, with numerous modern buildings, European style, devoted to the different scientific branches. Remarkably interesting are the Meno museum, and another, called in English, educational museum. In the former there may be seen plenty of beads, crosses, pictures and other objects which belonged to the old Christians, and in the other, there are articles of no less importance. As to our special studies, I visited the astronomical observatory which is poor,—the meteorological, provided with a great number of instruments but nothing remarkable in the order and disposition, the seismic, which is in good condition. The director of this last one, Mr. J. Milne, introduced me to Mr. C. C. Marsh, who has been in your observatory and is perhaps acquainted with Fr. Hagan. Moreover, I found in this country an old alumnus of Georgetown University, Mr. McDonnell, A. M., a very fine gentleman who seems, after so much travelling, to remember very well, the early training he received in Georgetown."

The meteorological charts mentioned above are supposed to be very useful for the investigation of the laws, if there are any, of the earthquakes, which cause so much damage in those countries. Besides, Fr. Saderra, in another letter, expresses the belief that this scientific excursion will be of great use and profit to our holy religion.

Jersey City, *St. Peter's College.*—At the opening of the present scholastic year the college course was entirely done away with owing to the small number of boys attending each class. It was feared that this move while necessary would injure the college and have the effect of keeping away many new applicants, especially as there were rumors floating about to the effect that this was but the preliminary step to closing the college and removing the fathers from Jersey City. However, on opening day, as if to encourage the fathers to remain the number of new boys was surprisingly large, there being nearly fifty registered for the lowest class. One gentleman on entering another son at the college said that as long as there was a Jesuit in Jersey City no one else should teach his boys. And not alone in numbers do they excel; but in character and talent the new boys appear to be much above the average, and already several of the best have signified their intention to join the Society. Encouraged by this evidence of good work yet to be done in Jersey the fathers determined to meet the people in their devotion to Catholic education. A public specimen was given at the close of the first term and the college hall was found too small to accommodate the immense throng that gathered. The specimen which included all the classes—not excepting grammar, elocution or arithmetic—gave great pleasure to parents and the priests of different parishes, as manifesting solid work done in and out of class. At the close, Fr. Rector made a stirring appeal for Catholic education, merely voicing, as he said, the words of our Lord "Suffer little children to come to Me." Circulars were then distributed announcing the fact that a number of free scholarships—including the Myles Tierney Scholarship of Fordham worth $330.00 a year—had been founded and were open to all residents of the city and

neighborhood and would be decided by a competitive examination. As a result, over fifty boys took the examination; six won scholarships; about 30 others did so well that they were encouraged to come on special terms, and now a new class numbering 35 has been formed and put in charge of a competent secular teacher. What is specially noteworthy is the interest displayed by the secular priests, many of whom have called at the college to congratulate the fathers on the new departure, coupling it with the hope that the movement may not be allowed to die out, expressing themselves heartily in accord with it and of the great good it will do to the Catholic interests of Jersey City. Altogether, the future of the grammar course is assured, independently of the college classes, and those who may desire to finish the higher studies can easily do so at either St. Francis Xavier's or Fordham.—The Young Men's Lyceum, not over-successful latterly by reason of its distant location, has been brought to the college and promises to do well; the important point made is that none but sodalists shall be permitted to join.—The church consecration association is being put in active operation again with a view to have the much postponed ceremony performed before the close of the year.—A neat programme of all the lenten services has just made its appearance.—The new silver medal of the B. V. M. Sodality, circular in shape and hanging from a silver bar on which the name can be engraved, is worn constantly by many of the college boys and young men of the lyceum and attracts no little attention.—Fr. Minister will assist the missionary fathers during lent, two Tertian fathers being sent to replace him.—Word has just been received of the death in the neighboring town of our greatest Catholic historian, John Gilmary Shea. The Society owes him an eternal debt of gratitude for making her part in the Catholic history of this country so well known. Only lately he expressed regret that he had not written a separate history of the Society. It is to be hoped that his priceless collection of documents, etc., relating to the Society's work in America may come into the possession of Ours.—R. I. P.

Missouri Province.—The very first name on the province record of the "Examina Annua" is that of Very Rev. Father Anderledy our late General. It is not a breach of secrecy to say that the votes of his examiners were very high. The same storm which drove Mr. Anderledy across the Atlantic broke up many European provinces, and in the year 1850, seventy-two of these exiled Jesuits were enjoying the hospitality of the Missouri Province. But never was charity better requited, for many of these exiles, some of whom were men of the highest talent and education, remained in our midst for the rest of their days, devoting their life energies to the building up of a new spiritual empire in these far western lands. This is not the place to enshrine their glorious names, but it is to be hoped that their memory will not wholly die for want of grateful hearts and willing pens.—The catalogue for this year gives the following:—

Prospectus Sociorum Provinciæ Missourianæ
Ab Anno 1871 *ad Annum* 1892.

Ineunte anno	Sacerd.	Schol.	Coadj.	Univ.	Incrementum
1871	87	54	93	234	6
1872	86	62	93	241	7
1873	88	73	94	255	14
1874	94	79	92	265	10
1875	95	96	96	287	22
1876	101	104	98	303	16
1877	109	109	98	316	13
1878	110	119	105	334	18
1879	115	116	103	334	0
1880	113	111	101	325	—9
1881	115	113	105	333	8
1882	114	118	103	335	2
1883	120	111	101	332	—3
1884	118	121	102	341	9
1885	124	132	105	361	20
1886	130	221	104	355	—6
1887	128	122	107	357	2
1888	128	134	108	370	13
1889	133	133	108	374	4
1890	141	140	106	387	13
1891	144	149	110	403	16
1892	145	160	112	417	14

It will be remarked that the condition of the province from 1878 to 1884 was almost stationary. This was owing in great part to the fact that in 1878, the supply of European novices ceased, so that from that year onwards the province has drawn its subjects entirely from its own territory.—During the great jubilee celebrations in St. Louis last November, the rectors of all the colleges together with Rev. Fr. Provincial called on Archbishop Kenrick to pay their respects.

Chicago.—The *Church Calendar* has this to say of this year's sodality lecture course:—"The series opened under the most favorable auspices. The lecture by Rev. T. S. Fitzgerald, S. J., was graceful, elegant and instructive; the supplementary part of the programme was artistically rendered, all the participants being adepts in their profession; the audience was large, select, and appreciative. The entire evening was most usefully and pleasantly spent. The remaining lectures which will be equally attractive will take place on the following Mondays: Feb. 1, Rev. E. J. Gleeson, S. J., of Milwaukee, 'Ethics of Wages;' Feb. 15, Rev. E. M. Dunne, D. D. of St. Columbkille's, 'A Prophetic Biography;' Feb. 29, Rev. J. N. Poland, S. J., 'Satan's Patchwork.'"— To pay for the repairs of the magnificent church organ and various other improvements, a bazaar was held lately, which resulted in a net profit of $17,000.—Great interest is being taken in the temperance movement, pastors and people alike earnestly striving to spread its influence, even the ladies of the parish have formed a society.

Cincinnati.—To duly celebrate the completion of the new classroom building, the college alumni held a reception, at which over two hundred guests were present. Of this event a daily paper had the following account: "The St. Xavier Alumni reception last evening might be called a social triumph of the first order, for, with a refined and appreciative gathering, there was a faultless arrangement about the hall and entertainment sufficient to please

the most exacting. The affair was in the nature of an introductory to the new quarters of the association, situated on the first floor of the splendid new addition to the college. The members of the alumni contributed to the building of this structure, and the hall which they will hereafter occupy may properly be called their own as a society. However, as the organization is necessarily affiliated with the college, in fact a very body born of that institution, the interests of both are one and the same. For this reason there were present not only friends of the alumni, but a host of well-wishers to the college. At 8 o'clock the doors of the new addition were thrown open, and from that time until the closing of the event, at the appropriate hour of 10 o'clock, a most delightful time was spent by the guests. The hall is well constructed, of most commodious form and capable of seating 780 persons. The acoustic properties are considered next to perfect. The library adjoining was thrown open last evening, and in it were served refreshments, etc. The committee having the affair in charge conducted it in a manner which made it remarkable for order and convenience. The visitors were shown the chapel, now nearing completion, on the third floor. It is a compact apartment of moderate size, with a very lofty ceiling modelled after the Romanesque form of architecture. When entirely finished it will be a striking feature of the college. The Cincinnati Orchestra furnished the music. Dr. Wenning, on behalf of the alumni, delivered the opening address, in which he spoke encouragingly of the advances made by the society. He was succeeded on the stage by Mr. Lawrence P. Poland, who gave a brief history of the alumni. Both speakers were interesting, and were generously applauded. This constituted the entertainment in the hall. Fathers Schapman, Calmer, Prince and Peters ruled as moderators over the gathering, and their creditable endeavors tended in no small degree to make the guests feel at home."—Dec. 29, will be long remembered in the college annals, for on that day the beautiful new chapel was blessed by the archbishop, and Memorial Hall was formally opened to the public. To both celebrations very elegant invitations had been issued. For the morning ceremony, the chapel benches were well filled by the invited guests. The high, deeply-arched ceiling and heavy moldings, lighted up by the delicately tinted sky windows of full cathedral dimensions, give a very devotional appearance to the chapel. After the blessing, pontifical high Mass was celebrated by Bishop Maes, of Covington. His assistant priest was Rev. J. P. Frieden, the Provincial of the Jesuits of the Missouri Province. The deacon was Rev. Father Tappert, of the Mother of God Church, Covington; the subdeacon, Rev. James Moore, of the cathedral, and the master of ceremonies Rev. Henry Moeller, of the cathedral. During the progress of the Mass the archbishop had his place within the sanctuary. He had for his deacons of honor the Very Rev. Father Allbrinck, V. G.; Rev. Father Byrne, President of St. Mary's Seminary, on Price Hill, and Rev. Father Schapman, President of St. Xavier's. Not the least important adjunct of the Mass was the music. The organist and director of the choir of St. Xavier's Mr. A. J. Boex, had this in charge, and was assisted by the church choir, of thirty voices, and complete orchestra, secured by Mr. John Weber. The selections used were from Haydn's Imperial Mass, with but one exception, the "Gaudeamus," which was sung to the elaborate and effective scoring of Diabelli. The occasion was rendered memorable from the number of distinguished men of the Church that it brought together. Naturally the members of the faculty are greatly rejoiced at the completion

of the chapel. To use the words of one of them: "How often we have looked forward to the time, when we should have Mass for the boys in the new chapel! That time has come at last. Fr. Martin is appointed to say the Mass. No time is lost now in bringing the boys to and from the church. One is sure too that class will open every morning at nine o'clock, and besides what advantages for the boys themselves! What an opportunity for quiet prayer and undistracted devotion! The weekly devotions can now be managed with much greater satisfaction and gain to all concerned. Nearly all present can be induced to take part in the hymns and all can listen to the instruction without effort or straining."—The evening celebration of Dec. 29, was of a different character, being a representation of various Shakspearian scenes by members of the alumni association, under the direction of Mr. Charles Kochler. That the entertainment was highly successful, no one who saw the cast of characters could doubt, especially as the reputation of St. Xavier's Alumni for elocutionary training and ability is probably unsurpassed in the West. The large audience present seemed pleased both with the entertainment and the hall. The hall looks very brilliant in the glory of its electric lights. It is comparatively plain however, as far as decoration goes, but it offers to generous alumni of artistic tastes an opportunity in the future to gratify their liking for beautiful frescoes and mural decorations. The curtain is drawn not dropped; it looks like two great pieces of dark-colored tapestry, covered with dragon-like figures of dull gold. John Rettig the celebrated painter of "Rome under Nero," "The Conquest of Mexico," etc., did all the scene-painting for the stage. St. Xavier College has made a new venture of interest to college men. Besides spending $400 in fitting up its gymnasium, it has engaged a regular athletic instructor to drill the students in gymnastic exercises. Those of Ours who believe that we should not neglect the physical culture of our pupils, while training their minds and hearts, will be deeply interested in the result of the experiment. Certainly many of our city lads show a sad lack of bodily strength and development, which must have a deteriorating effect on the race as well as on individuals; and if Cincinnati's trial prove satisfactory its example will soon be followed by other colleges.

Detroit.—The college lately offered its friends a novel and agreeable entertainment in the way of a singing-match, which was participated in by ten or twelve of the students.—The gymnasium owing to Mr. Otting's efforts has been thoroughly equipped.—The school teachers of the city have established a reading circle which holds its meetings in our school hall.

Kansas City.—The devotional stations of the cross so familiar to all who were acquainted with the old college church in St. Louis were solemnly erected in St. Aloysius' Church, on Nov. 22, by Father Aloysius Kurtz, O. S. F. These stations are oil paintings, five and a half feet high by four and a half wide, painted by Alphonse Vandeneycken, a Dutch artist; and some forty years ago, they were brought to St. Louis from Holland. The estimated value of these paintings is $7000, though their long historical association with the university makes them doubly precious.—At the solemn memorial services held on Jan. 28 for the repose of the soul of Very Rev. Fr. General, the office of the dead was chanted by one Redemptorist, one Lazarist, one Benedictine, two Franciscans, two Dominicans, two Jesuits and two secular priests.

Milwaukee.—The building fund for the new church is increasing satisfactorily, two generous friends in particular having made donations of $5000 each; and another one, of $6000.—Three important conversions have recently

been made through college influence. The first convert was the son of the late Senator Carpenter, a young man of promise and ability. He succeeded in bringing with him to the baptismal font the young lady to whom he was engaged; and a week after their marriage, his mother following their example also asked for baptism.

Omaha.—A sodality has been started amongst the most influential Catholic citizens of the city. The rector of the college, Fr. James Hoeffer, judging the close of the November mission a favorable moment for beginning the sodality, called a meeting of gentlemen, who had sent in their names, for the feast of the Patronage of the Blessed Virgin, Sunday, November 15. At this meeting, he appointed the following gentlemen as the first Board of Directors: Messrs. Jno. A. McShane, Edward Cudahy, Jas. G. Gilmore, John F. Coad, Jno. A. Schenk, Matthew McGinn, Dr. P. Keogh, Frank Burkley, Harry Burkley, Geo. J. Paul, C. J. Smythe, James F. Murphy, John Templeton, Edward Murphy, Dr. Chas. C. Allison. The members present at once proceeded to elect the principal officers by ballot, with the following result: Hon. Jno. A. McShane, President; Mr. Jas. G. Gilmore, First Vice-President; Mr. Frank Burkley, Second Vice-President; Mr. Geo. J. Paul, Secretary; Mr. C. J. Smythe, Treasurer. The sodality is to meet once a month.

St. Louis.—Fr. Peter J. De Meester celebrated on Nov. 12, the golden jubilee of an active and useful religious life. Hale and hearty still, he bids fair to live many years.—Fr. Wm. Poland has been publishing in the *Western Watchman* a series of articles on "Fundamental Ethics by question and answer." These articles if collected will make a complete handbook of ethics.

Scholasticate—During Mr. Daniel Dougherty's visit to the city, he came up to the recreation room one evening and entertained the scholastics with some of his charming recitations.—Two of the second year philosophers are taking a special course of histology, under a professorship established at the Washington University.—The following are the text-books in use throughout the course of philosophy: logic and metaphysics, Lahousse; phil. moralis, Ferretti, tom. 3; calculus, Osborne; algebra, geometry, and trigonometry, Wentworth; general astronomy (larger text-book), Young; physics, Ganot; chemistry, Elliot and Storer; laboratory manual, Williams; Compendium of Geology (smaller text-book), Le Conte.

At the public disputations on November 23, Messrs. Driscoll, O'Donnell, and Livingstone defended in philosophy, the objectors being Messrs. O'Connor, Hornsby, Weisse, McKeogh, and Trojanek. Mr. Cooney, assisted by Messrs. Goesse, and Kellinger, gave a lecture on the "Composition of Velocities." The defenders in the February disputations were Messrs. Cardon, Schuler, and Otten; the objectors, Messrs. Thomas Finn, Shyne, Goesse, Hill, Conroy, and Slevin. Mr. Simon Ryan explained all about the "Combination of Gases by Volume and the Kinetic Theory." Mr. Paillon assisted him.

St. Mary's.—The following description of the new building was written for the *Dial* by a member of the poetry class:—"Christmas being a time of universal happiness and pleasure, it was appropriate that Rev. Father Rector should have chosen it as the most suitable day upon which to present to the junior students their new building, which had just been completed, and which was to be in future their college home. On this occasion no imposing ceremonies were thought to be necessary, as the average small boy usually

dislikes ceremony, no matter how appropriate it may be; but on Christmas Day they entered the building and immediately claimed it as their own.

"The building is 92 by 52 feet, four stories high, made of red pressed brick with brown stone trimming, and stands parallel to the building occupied by the faculty, in the space formerly used as a part of the juniors' yard. From the front of the building, which faces south, you enter by means of massive stone steps into a wide corridor that leads to an inside staircase built in a projection at the rear. These steps, by means of a half-turn, allow a person to ascend to the floor above, where there is a corridor corresponding to the one on the first floor. On the first or ground floor are two large rooms; the one on the right of the hall is used as a lavatory, where 120 boys may perform their ablutions in comfort. Around the room are parallel rows of marble wash-stands, each furnished with a water-faucet; above the stands are boxes fitted with lock and key where all the necessary articles of the toilet may be kept, while beneath the wash-stand are other boxes for shoes, skates and the various articles of the wardrobe which a small boy always finds so hard to keep in their proper places. On the opposite side of the corridor is the gymnasium and recreation room, to be used by those who wish to have indoor games on days when the weather will not permit outdoor sports.

"The whole second floor is occupied by a study-hall and clothes-room. The study-hall is large, pleasant and airy, with windows on three sides, through which the merry sunbeams enter to cheer the student at his work; the desks are arranged in parallel lines, and, when the 125 seats are occupied by as many boys working earnestly at their books, the room presents the appearance of one where much earnest study is accomplished. This room is brilliantly lighted for the evening study-hours, by ten chandeliers, each containing four 16-candle power incandescent lights.

"The clothes-room, with its unique appointments, proves an interesting sight to an observer. It is divided into 320 small closets, fitted with hooks and shelves, that afford the greatest convenience for keeping one's clothes in perfect order. Each student has a separate closet with a lock upon it, so his wardrobe cannot be disturbed by another. A staircase in the northwest corner of the room leads directly to the seniors' yard, while the members of the junior division have their entrance on the opposite side. Brother Woodward has charge of this department and patiently listens to the weird tale of the *college orphan*, who always needs something and can never find anything.

"Ascending to the third floor, the visitor is ushered into two large dormitories. The many pretty bedsteads, arranged in regular order and clothed in snowy coverlets, present a pleasing picture to the eye, and the rooms, well ventilated by numerous windows, bespeak comfort for those who use them.

"On the top floor is the new college hall, 89 feet long by 49 feet wide. At the west end is the stage, which has recently been completely furnished with numerous sets of new scenery and the various properties necessary to a successful theatrical production. A neat drop-curtain graces the proscenium and ascends and descends with a smoothness which shows that the mechanism of the stage is complete. The hall is finished in curly yellow pine, the ceiling is skirted by ribs supported in several places by neat pillars; the wall and ceiling will soon be frescoed. The hall is furnished with 500 opera chairs, but the seating capacity may be easily increased when the occasion demands it. The lighting of the stage and auditorium is done exclusively by incandescent lights, which make it possible to produce many stage effects

hitherto not attempted at St. Mary's on account of the absence of proper facilities for lighting.

"As a whole the building is a most complete and handsome one in every respect; the wainscoting, doors, and window sashes being finished in rich yellow pine, while the staircases and banisters are of white oak. Electric lights run throughout the whole building, water mains with hose attachments are in a prominent place on each floor while the numerous stairs and fire-escapes make the risk to life or limb in case of fire very small. The hall is certainly an excellent one, and fills a want long felt at our college, and we trust it will stimulate a desire among the boys to give many plays and entertainments. The small boys have good reason to thank Rev. Father Votel for their comfortable home, and we know many who regret that they are not again small to share the pleasant quarters."

New Orleans Mission.—Fr. William J. Kennely was appointed Superior of the Mission on November 14.

New Orleans, College.—The number of students in actual attendance is 473, and more are expected next month.—An exhibition by the first grammar class, under the care of Mr. Marnane, gave great satisfaction.

Church.—A copy of the famous statue of St. Peter, venerated in St. Peter's Church in Rome, was erected in the church during November. The original was made from the colossal pagan statue of Jupiter Capitolinus, which was melted and cast into a statue of the Prince of the Apostles. This statue of the apostle, whose feet have been kissed by the faithful for many generations, stands near the "Confession," on one of the sides of the great aisle of St. Peter's Church in Rome. A descriptive booklet with prayers and a picture of the statue has been issued, and the archbishop has granted an indulgence of forty days for those who recite one Our Father and the Hail Mary before the statue which has been placed in the church.

Father Duffo celebrated in November his golden jubilee as a religious of the Society. This good father has labored for many years among the prisons of New Orleans, and prepared many a murderer for death; pretty much as Fr. Henry Duranquet did for so many years at New York. He has published an account of some of his experiences, in a little book, which he calls, "Wonderful Operations, or the Divine Spirit in the Sinner's Heart, displayed from the year 1858 to 1863, in the Prisons of New Orleans." The archbishop, the bishop of Mobile, and many of the clergy united to honor the feast with their presence; whilst letters and telegrams were sent to him from all over the country. *Ad multos annos!*

Galveston.— Father John O'Shanahan, formerly superior of the mission, was appointed rector of Galveston on Jan. 1, 1892.— The opening of our new church at Galveston took place with the usual ceremonies, shortly after Christmas. The bishop, the secular clergy, and a great number of prominent citizens both Catholic and Protestant were present. Fr. Thomas O'Connor preached the sermon of inauguration. Procession, blessing, music, and sermon were described at length in the local newspapers; and the new church is declared by all to be one of the chief ornaments of the Island City; a description of it will be published in our next number. Our college is making steady progress and keeping pace with the growth of the city, on which its prosperity depends.

Grand Coteau.—Our first disputation took place on Dec. 4—defender, Mr. P. Philippe; objectors, Messrs. J. Sherry and J. Foulkes. Mechanics, Mr.

A. Maureau. Second disputation, Feb. 13; *Second year* — defender, Mr. L. Paris; objectors, Messrs. A. Maureau and O. Wocet; chemistry, M. J. Coffee. *First year*—defender, Mr. J. Reville; objectors, Messrs. J. Frankhauser and P. Cronin.—Fr. Theobald W. Butler was appointed vice-rector on March 5.

Spring Hill.—The next catalogue of Spring Hill will contain no less than 165 names of students—no day-scholars, a number small enough in itself, but very large when compared with that of former years. In point of general good behavior and in piety, there has also been a great improvement. The unusual increase in numbers has necessitated the opening of a new dormitory; and in spite of the fact that no prefect has ever been appointed for it, the most perfect order has always reigned in those new quarters. In fact, much could be said in favor of the new generation here, which might surprise the veteran teacher and prefect of Spring Hill. The weekly communicants are very numerous, and the Communions on the first Friday amount to 85 or 90. Thanks to the zeal of our Fr. Minister, the devotion to the Sacred Heart has taken root among our boys. More than 100 are members af the League, and openly wear the badge. To foster and to direct their enthusiasm, an instruction is given to the members of the League on every first Friday. A large statue of the Sacred Heart has also been ordered; it will be placed in the boys' chapel above the main altar, where a statue of St. Ignatius stood heretofore, as a constant reminder of this devotion.

The retreat of the students took place in the beginning of January. It was preached by Fr. William Power, whose manly eloquence and thorough earnestness greatly impressed and quite won the hearts of his hearers. About the same time Fr. Fulton left us for New Mexico. The weather had been exceptionally bad during his stay among us, and, as a consequence, the beneficial influcnce of our climate afforded him but small relief and improvement. We parted with him with regret, as we had much to learn from his experience, and to enjoy from his intercourse and conversation.

The "grippe" has dealt rather lightly with us. None of the boys were seriously attacked, and only one scholastic had to interrupt his work for a few days on its account. — The next number of the *Album*, our college paper, is now in press. It will be illustrated as usual, and will give you some idea of the work of our boys, together with all the local news. — I had intended to mention the name of the young Spring Hill graduate who died lately in Macon, after one month's novitiate. His vocation to the Society is considered here as very providential, and an obituary of him would be very instructive. We hope that Mr. Bernard, who knew him best, will favor us, through the WOODSTOCK LETTERS, with an account of his short life and edifying death.—With this suggestion I close, in order not to delay this letter beyond the appointed time.—A parting word for dear old Woodstock. I often think of it, and I greatly miss its beautiful walks and kind faces. I look back with pleasure on the three happy years which I spent there, and I earnestly hope to see it again.—*Lettter from Mr. Chamard.*

New York, *St. Francis Xavier's College.*—The boys have been working with remarkable earnestness this year. A high standard is kept. Several boys were put down to a lower class the first month, on account of falling below this standard. This action served as an effective spur to the others. For some years past it has been customary to give one set of marks for the classics, and a distinct mark for mathematics. Want of success in mathematics did not interfere with promotion in the classics. This year we have combined the mathematic notes with the others, so that only one note is given every

month. This system has produced a striking improvement in the study of mathematics: they are probably 25 or 30 per cent higher than before. Of the boys who succeed in the classics, there are few who cannot succeed in mathematics, if they wish to. A little forcing will do a great deal.—About Dec. 15, rhetoric gave a public exhibition, consisting of an interesting and realistic specimen of a trial by jury. The play of Guy Mannering was produced by the students, Jan. 4, '92. All the parts were well played, and the whole was a success.—On Feb. 24, occurred the semi-annual literary exercises of the debating society of the college. The literary exhibition presented was a symposium on Robert Browning. At a time when every literary society has its Browning meeting, it might seem the right thing for us to worship the "rugged bard," especially as some people say the Jesuits are not abreast of fashion. Whether we are up to the times and its fads and fashions, I forbear to say, but we have had our Browning symposium, and I should remark that the first speaker introduced the subject by saying that it was not out of deference to the fashion that we chose the topic, but on account of Browning's intrinsic merits. Some of the audience came with prejudices against the poet, but left with minds more favorably impressed, not however overlooking his many shortcomings. The exercises were classical and interesting, and displayed a great literary appreciation on the part of all engaged in the symposium. Each class is to give a public specimen of its work,—first grammar and third grammar in March; second grammar, belles lettres and classics in April or May. On the 20th of April the students will play King John.—The post-graduate lectures of Fr. Halpin, which began so auspiciously, have continued with the same success. About 150 attend every lecture; thus the class has lost but few of those who began it. Fr. Halpin's name is known at Columbia College. Some of the Columbia students propose difficulties for solution to those attending the lectures. The good work is thus spreading. About 20 are candidates for the degree A. M.—Mr. Henry M. McCracken, the Chancellor of the University of the City of New York, a Presbyterian, by the way, called here lately, and was much surprised at the extent of our college and its facilities, particularly in regard to the science cabinet. He said that our collection of scientific instruments was more extensive than that of his own university. He wanted us to unite with him and others against Columbia's monopoly of the Bronx Park Botanical Garden.—Our new refectory was opened Jan. 17. It is a decided improvement over the old one, not only as to location, situated as it is on the same floor with the chapel, but also in point of light, air and every other respect.—The commencement will be held in the college quadrangle. Electric lights will illumine the space.

The Church.—Every effort has been made to make the preaching effective and attractive. I mean by attractive, not showy, but such as to draw our own people and Protestants to hear us. The preacher and the subject are announced the week before from the pulpit, and are published much earlier in the papers. Many Protestants come to the sermons. Electric lights have been introduced into the church. The first full illumination took place on the evening of Jan. 24. On Christmas Day, our fathers were invited to preach at the solemn high Mass in many of the churches of New York and vicinity. Fr. Halpin preached in our own church of St. Francis Xavier. Fr. James Casey, in St. Stephen's; Fr. Pardow, in the Cathedral; Fr. Gleason, in St. Mary's; Fr. J. F. X. O'Conor, in St. James'; Fr. Fink, in the Transfiguration; Fr. Timothy Brosnahan, in St. Peter's, Jersey City; Fr. Himmel in SS. Peter and Paul, Brooklyn; Fr. Forhan in St. Peter's, Staten Island; Fr. Younan, in the church of the Holy Rosary, Elizabeth, N. J.—Our Lenten

course of sermons will be as follows: Fr. Rector will give at high Mass on the Sundays of Lent the course of sermons which he gave last year in the New York Cathedral. Fr. Halpin will preach every Sunday evening on the Pope's Encyclical on the condition of the working classes. The Wednesday evening discourses will be given by the other fathers.—Fr. Prendergast will preach the Three Hours' Agony. Fr. Denny will give a week's retreat at St. Ann's, this city, from March 6, to March 13, assisted by Frs. Casey, Halpin and O'Conor.—Our fathers are also invited to preach in the cathedral (on Good Friday), at St. Agnes', St. Bernard's, St. Stephen's, St. Peter's, St. James', St. Ann's and Holy Innocents; and the missionary band in St. Bridget's, St. John Evangelist, Immaculate Conception, St. Mary's and Sacred Heart Church.—The fathers of St. Francis Xavier are also invited to preach during Lent, in the cathedral of Newark; at Bridgeport, Conn.; Ansonia, Conn.; Brewsters, N. Y.; Long Island City, N. Y.

The Italian Church.—Fr. Russo's work is going on prosperously. As I said in the last number of the LETTERS, his church accommodations are too small for his growing congregation. He is now negotiating for a larger piece of property. The one he has in view, and hopes to purchase very soon for about $50,000, is about 50 by 100 feet, so that by some alterations a chapel may be built 45 by 100 feet. This would give seating and standing capacity for about 800, a great increase over the present chapel, which accommodates about 260. At present, it may be said that all the work is done on Sunday. The fathers say two Masses each, a sermon is preached at each Mass, and confessions are heard before the Masses. Nearly all the baptisms and marriages are performed on Sunday. Last Sunday, February 20th, there were 12 or 15 baptisms and 3 marriages. The Sunday-school class embraces from 150 to 200, a very good showing for six months. The catechism is taught in English. One of the best works achieved is the organization of the men's sodality, which was started at Epiphany and numbers 60 heads of families (March 1). The number of confessions is still small; there are about 100 communions a month. Up to Christmas there were 100 baptisms, five months' work; up to March 1, there were 100 more, so that the increase is marked. When Fr. Russo gets his new building, it will be a blessing not only for the people, but also for the fathers. Apart from the fatigue of 7 or 8 hours' work on Sunday, there is the added hardship, not a slight one either, of breathing foul air all day; for it is easily seen that after the four Masses, at which 800 or 1000 people are present, the small room with poor ventilation is little better than a poison trap. In the evening about 9 or 10 o'clock, when one would think the hour of needed and merited rest had come, the work is not over. The father takes broom in hand, and sweeps out his chapel, to make it ready for Mass the following morning. I remarked in the last account that this was a missionary work: I hardly judge it necessary to repeat that assertion, but allow the facts to speak for themselves.

Rome.—The students of theology and philosophy at the Gregorian University number from 860 to 870—from every country and wearing every kind of uniform. The increase over last year is about fifty. In the long course of dogma, FF. de Augustinis and Billot have more than 400 students. Several seminaries, whose students follow our course, are under the direction of Ours. Our Society has also in Rome itself a house of retreats, the house of the writers oft he *Civilta*, and the College Massimo with about 600 students.—*Letters of Mold.*

South America, *Our Colleges.*—The following table gives the number of students in all our colleges of South America. It has been compiled from letters received from each mission, and may be relied on as sufficiently exact:—

		Boarders	Half board's	Day schol's	Total
Mission of New Granada	Bogota	150	22	60	232
	Medellin	100	3	100	203
	Pasto	.....	130	.....	130
Mission of Ecuador	Quito	100	.....	250	350
	Riobamba	.....	.....	100	100
	Lima (Peru)	.....	200	.....	200
	La Paz (Bolivia)	.....	150	.....	150
Mission of Chili	Santiago (Chili)	.....	.....	.....	500
	Buenos Ayres (Argent. Rep.)	.....	.....	.....	400
	Santa Fe " "	200	.....	.....	200
	Montevideo (Uruguay)	300	.....	.....	300
Mission of Brazil	Friburgo	150	.....	.....	150
	Itu	500	.....	.....	500

New Granada.—In *la Defensa Catolica* from Bogotá, we find a most flattering account of the commencement exercises held at the end of last November in our College of Saint Bartholomew. It is the first time since the readmission of the Society into the Republic of New Granada that we have had graduates in arts and philosophy. There were fifteen in all, and they made so favorable an impression on their examiners that the Minister of Public Instruction, and many other persons of learning who were present at the exhibition, were agreeably surprised to find such a fluency and deliberateness of speech in youths of so tender an age. Two essays received special commendation, one on the Viceroy Flores, and the other on Simon Bolivar "el Libertador" considered as a statesman and legislator.—The public examinations for the whole college were held on three successive nights, during which each class gave a proof of the progress made in the respective branches taught. These exercises were enlivened by the recitation of some choice lyric and dramatic poems, and by the performance of several pleasing pieces of music, requiring considerable skill in their execution.—On the fourth day, which was Sunday, November 20, a solemn Mass of thanksgiving was celebrated, during which all our pupils received holy Communion and the new graduates made a public profession of their Catholic faith. After the sermon and the *Te Deum*, all went to the large college hall, where the Statue of Glory might be seen on a tastefully adorned column, around which were hanging the medals, prizes and decorations. When the musical introduction was over, Fr. Aloysius Xavier Muñoz, Prefect of Studies, delivered a speech on education and fine arts, which is spoken of as being "excellent, perfect as to the ideas and form, and most suitable for the occasion." Archbishop B. Herrera, who presented two of the medals, took pleasure in pinning the decorations on the breasts of the successful students, as their names were called to receive them.—The success was complete and the highest expectations realized. "La Defensa" concludes its account in the following words: "It is quite evident that, on beholding the remarkable progress made by their pupils, the Rev. Jesuit Fathers feel amply repaid for their labors in the difficult task of

teaching, and moreover their scholars on returning home find their hearts filled with a deep feeling of gratitude towards their kind and virtuous professors."

Spain, *Manresa.*—The winter here is to all purposes over, and a mild one it was, for only twice do I remember to have seen any ice—once on a tiny pond, and then it was only a very thin coating, and another time in our own garden where it hung in the prettiest of icicles about a little fountain. For months the mountains, fifteen or twenty miles to the north of us and clearly visible from Manresa, have kept almost unchanged their covering of snow; and when the wind comes whistling from them it is well to put on American underclothing and a Dutch cardigan, and a Spanish soprana, if you would not feel the cold cutting through; but this has not been often, and has been interspersed with delightful spring weather like that which we are now enjoying. The winter has been very exceptionally mild, for I am told that ten degrees below zero is a point not unknown in Manresa and that sometimes the snow covers the ground for months. I send you a copy of the *theses* defended by the boys of our college here in Manresa. They consist of twelve propositions *Ex Cosmologia.—Defendit*, D. Franciscus Solà.—*Arguent*, D. Aloysius Teixidor, Emmanuel De Palan, Joaquimus Guimera. The defense is in strict form, just like the monthly disputations at Woodstock; is in Latin and anybody is free to take up and urge the objection or put a new one. The boys speak Latin quite fluently and correctly, and are not very old either. They begin philosophy at thirteen or fourteen. I was astonished indeed when I first saw the philosophers, that such young heads should have to deal with such difficult matters, but I was more astonished at the way in which they showed that they had mastered them. All, it seems, is owing to the *Ratio Studiorum* which is in full force here with Romans and Carthaginians, as fierce and implacable in scholastic contests as their predecessors were when contending for the supremacy of the world.—The college was built in the times of the old Society. Here is the account taken from the album published by our fathers last year in honor of the tercentenary of the birth of our holy Founder, "Don Frey Lupercio de Arbezû, Cavalier of the Order of St. John, Commander of St. John of Malta, Knight Commander of Caspe in Arragon, founded the college in 1616 and endowed it in perpetuity with an annual pental of 1500 pounds in Catalan money. Closed in 1767, it was reopened in 1818 at the instance of the Town Council. Suppressed in 1820, it was again opened in 1824. Closed in 1835, the Society returned to it in 1864. Expelled in 1868, the fathers once more took possession in 1877," and I may add, the Society is about to be again driven from its old home by the present Mayor and Town Council. If St. Ignatius wished that the Society should suffer persecution, what truer model than the college founded in his beloved Manresa! An addition to the college was begun in 1750; the work was suspended in 1767; recommenced in 1818, it was not finished until 1831.—*Extract of a letter from a Tertian Father.*

Tortosa, Colegio del Jesus.—Here at Tortosa Society affairs are going on very nicely, and Ours are doing an immense deal of good *in Domino*. A short distance from the college and at the place whither the scholastics resort on Thursdays for villa, the fathers have established a house of retreats for laymen, and it is wonderful what numbers come to make the Spiritual Exercises of our holy Father. Hardly eighteen months have passed since the house

was first opened, and already 1500 men came to take part in the five days' retreat, and, in fact, retreats are conducted almost uninterruptedly, Thursday being the only day the house is free.

Zambeze.—We have at present two stations in the vast district of Inhambane, the last one being founded at Bembé, last August. by Fr. Courtois the famous author of a Caffre grammar. He writes that the American preachers from Boston abandoned most of their posts, owing to the unhealthy climate. His mission has been sorely tried by the death of zealous colaborers. Yet the work for new centres is being pushed ahead, thanks to the protection of the Portuguese authorities. Fr. Desmaroux writes from Quilimane that a new missionary station is going up at some distance from the town; that the bishop of Mozambique has given over to our charge all the Caffres in his immense diocese, which means several millions of these poor souls. Fr. Dupeyron has just started a new mission in the Milanji Mountains, south of the Njassa Lake. The climate there is very healthy, the land fertile, and the situation magnificent.—*Letters of Mold.*

Home News.—*Autumn Disputations*, Nov. 27 and 28, 1891. *Ex Tractatu de Deo Uno*, Fr. Mullan, defender; Fr. Stanton and Mr. Kelly, objectors. *Ex Tractatu de Vera Religione et Ecclesia*, Mr. Palermo, defender; Messrs. McLoughlin and Brounts, objectors. *Ex Sacra Scriptura*, "De Antiquissimis textus Græci Recensionibus" by Fr. Gannon. *Ex Ethica*, Mr. Brosnan, defender; Messrs. McLaughlin and Duarte, objectors. *Ex Cosmologia*, Mr. C. Lamb, defender; Messrs. Dillon and Thompkins, objectors. *Mechanics*, "The Balance," Mr. Duane, lecturer; Mr. Raley, assistant.

Winter Disputations, Feb. 12 and 13, 1892. *Ex Tractatu de Deo Uno*, Mr. Villagomez, defender; Messrs. Gorman and Trivelli, objectors. *Ex Tractatu de Vera Religione et Ecclesia*, Mr. Porta, defender; Messrs. Flynn and Mulry, objectors. *Ex Sacra Scriptura*, de "Diebus Herodis," Luc. i. 5., by Mr. Hanselman. *Ex Cosmologia*, Mr. McLaughlin, defender; Messrs. Neary and Duane, objectors. *Ex Logica*, Mr. O'Lalor, defender; Messrs. Cronin and Doody, objectors. *From Hydrostatics*, (1) Pascal's Law; (2) Bodies Immersed in Liquids; (3) Conditions of the Equilibrium of Liquids—Artesian Wells, Mr. Thompkins, lecturer; Mr. Finegan, assistant.

OFFICE OF THE LETTERS.

Our next number will be issued in June. Articles for it should reach us before May 15, *and Notes for the* Varia *by June* 1. *We have been unable to begin the educational department in this number, as the article promised us by an old teacher to open the department is not yet ready. We have been asked to publish the* LETTERS *quarterly instead of three times a year as we now do. This we hope to be able to do next year. We shall be grateful for any further suggestions and shall carry them out when we can do so.*

Fructus Ministerii Patrum Provinciæ Missourianæ, a die 1 Julii 1890, ad diem 1 Julii 1891.

DOMICILIA	*Bapt. infant.*	*Bapt. adult.*	*Confess.*	*Comm. in T.*	*Comm. extra T.*	*Matrim. bened.*	*Matrim. revalid.*	*Ultim. sacr.*	*Parat. ad 1. Com.*	*Parat. ad Confirm.*	*Catech.*	*Conc. et exhort.*	*Exerc. presbyt.*	*Exerc. relig.*	*Exerc. stud.*	*Exerc. priv.*	*Mission.*	*Nov. et trid.*	*Visit. hosp.*	*Visit. carc.*	*Visit. infirm.*	*Sodalit.*	*Num. sodal.*	*Alumn. in coll.*	*Puer. in sch. paroch.*	*Puell. in sch. paroch.*
Universit. S. Ludovici	74	83	119709	52080	12339	45	27	48	146	169	411	413	.	16	7	.	1	11	24	1	479	8	1158	418	40	75
Resid. S. Joseph	236	11	45277	36362	. . .	33	3	105	150	164	467	361	.	2	.	.	.	9	16	. .	441	6	1778	. .	413	444
Dom. Prob. S. Stanislai	20	2	15782	1250	4094	. .	1	30	15	. .	460	258	.	14	18	9	3	5	11	. .	40	2	50	. .	. .	. .
Resid. S. Fernandi . . .	84	2	8813	12400	45	14	. .	24	47	51	440	80	.	.	.	.	.	3	. .	. .	95	6	405	. .	142	127
Resid. S. Caroli	71	5	12520	5700	4800	17	3	29	65	107	110	350	.	.	.	.	6	4	15	. .	260	4	250	. .	63	. .
Resid. Washingtoniensis	116	9	17569	17566	50	24	2	46	.	.	.	.	.	.	.	.	.	9	1	. .	60	4	557	. .	197	241
Resid. Kansanopolit. . .	39	10	9610	8625	. . .	10	1	11	37	29	103	258	.	.	.	.	.	9	7	. .	102	4	235	. .	84	96
Colleg. S. Ignatii . . .	1114	102	244733	200884	31928	269	39	1477	909	960	745	1443	4	11	3	.	17	46	184	31	6977	11	4834	278	1736	2283
Resid. Chicagiensis . .	238	13	52007	40168	2610	50	7	243	220	220	115	285	.	5	1	3	.	4	14	. .	1574	6	1574	. .	500	512
Colleg. S. Mariæ . . .	64	4	21635	9990	11380	12	4	33	42	21	714	306	1	7	1	.	1	16	.	. .	460	8	550	247	100	120
Institut. Osagian. . . .	37	10	12959	12218	1525	11	. .	20	55	. .	150	134	.	. .	2	.	.	.	.	. .	280	7	634	120	30	90
Colleg. Detroitense . .	108	34	68536	54000	8899	27	2	90	160	165	393	340	.	11	.	.	.	18	214	19	1192	4	946	281	266	207
Colleg. Creightonense	18	9	16265	10383	7346	1	6	2	60	65	185	196	1	11	.	.	4	6	. .	40	. . .	2	172	225	. .	. .
Resid. Omahensis . . .	145	28	12844	13721	. . .	31	5	45	90	146	267	119	.	. .	.	.	.	.	.	.	. . .	4	578	. .	161	243
Resid. Oleanensis . . .	41	. .	998	950	. . .	15	. .	12	15	. .	38	80	.	. .	.	.	.	.	.	.	30	3	133	. .	19	27
Resid. Posnaniensis . .	58	. .	3370	2050	. . .	15	3	21	57	. .	240	360	.	. .	4	.	8	4	6	. .	48	4	160	. .	40	60
Coll. S. F. Xaverii . .	548	237	106592	96500	50220	112	37	1080	380	379	970	830	1	13	4	1	2	9	651	361	2728	10	2520	404	671	566
Coll. Marquettense . .	112	9	38568	29000	16700	34	3	111	95	82	158	309	.	9	3	.	3	8	283	. .	504	5	737	232	. .	. .
Resid. Milwaukiensis . .	111	14	40194	29600	377	52	13	118	115	115	298	217	1	1	.	.	.	14	33	12	1764	5	863	. .	246	227
Missionarii	5	103	43415	. . .	54050	. .	92	2	296	. .	240	707	3	7	1	.	46	3	. .	. .	12	. .	. . .	. .	. .	. .
Summa Totalis	3239	721	891396	633447	206363	772	248	3547	2954	2673	6504	7046	11	107	44	13	91	178	1459	464	17046	103	18134	2205	4708	5318